

Board to hear teachers charge

TORONTO —

A last-minute meeting between the general studies teachers union and Associated Hebrew Schools has failed to reconcile differences, and hearings before the Ontario Labor Relations Board will proceed.

The teachers lodged a complaint with the board last month charging their employers with unfair labor practice and failure to bargain in good faith.

A hearing was scheduled for last Friday, but postponed at the last moment when the school's negotiators introduced a new package aimed at thwarting a breakdown in the talks. Their attempt was unsuccessful. Neither side would elaborate.

A new date for the board hearing had not been scheduled as The CJN went to press, but teachers voted two weeks ago in favor of strike action should the board's ruling not be to their satisfaction.

Some 60 out of 110 general studies teachers at the schools voted, with 90% supporting the strike alternative.

The Association of General Studies Teachers in Hebrew Day Schools, negotiators for the unionized teachers, said in their complaint to the Labor Relations Board, that the school has persisted in making substantial changes in proposals already ratified.

The Association has already finalized contracts at Bialik Hebrew Day School, United Synagogue Day School and Eitz Chaim Schools.

Companies to resist boycott

NEW YORK —

Fifty-two major U.S. corporations have agreed in writing to resist Arab boycott demands in response to a nationwide American Jewish Congress-sponsored shareholder campaign, the organization reported last week.

Will Maslow, general counsel of the Congress, told a news conference that 42 additional corporations and banks, most of them engaged in "substantial" trade with Arab states, would be asked at company annual meetings in 1977 to reveal their policies on the Arab boycott of Israel and U.S. firms that deal with Israel.

Among the corporations that have given written pledges to the Congress in opposition to various phases of the Arab boycott, he said, were Borden, Control Data, Eastman Kodak, Ford, National Can, Reynolds Aluminum and Scott Paper.

Beginning next February, stockholders will be voting on Congress resolutions at meetings of Alcoa, Bethlehem Steel, Dow Chemical, DuPont, Goodyear, Mobil Oil, Pfizer, Procter and Gamble, Reynolds Industries, Tennessee and 23 other firms.

UIA names officer

MONTREAL —

The national director of the United Israel Appeal of Canada, Leo H. Marcus, has been named executive vice-president of the corporation.

Marcus has been associated with the United Israel Appeal for 23 years. He is a former executive director of the Zionist Organization of the British Columbia and the

The Canadian Jewish news

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CHANUKAH ISSUE

25¢

Record funds collected

TORONTO (Staff) —

The estimated final figure of the 1976 Toronto Israel Bonds campaign is expected to be \$18 million — the largest sum collected by the community except for 1973, the year of the Yom Kippur War.

Speaking before 3,000 people Sunday, in attendance at Beth's Chanukah festival at B'nai Tikvah Synagogue, Campaign Chairman Norine Daniels said the drive had collected \$15 million in cash as of Dec. 10 and it anticipated another \$3 million by the end of the year. She also revealed the estimated final cash total for the country is \$30 million.

Besides entertainers Jack Malon and Hanna Aroni, this year's two shows featured the premiere presentation of *The New Maccabees*, a look at Chanukah in the year of the Entebbe rescue. Written by festival chairman Louise Cornblum, the show was well-received by the capacity audience.

Performers were actress Marilyn Lightstone and Cantor Sheldon Merel, who sang an original number by Toronto composer Rick Kardonne, *As In Days Gone By*.

Another highlight of the affair was the appearance and speech of Miss Universe, Rina Messinger (Mor) of Israel. Five feet seven and a half with light brown hair, dark blue eyes and a flawless complexion, she spoke in excellent English. She stressed the importance and meaning of the Diaspora's support and solidarity with Israel.

Honored at the festival was veteran community leader Ben A. Himel with the David Ben-Gurion award. Active in Bonds since its launching here 23 years ago, Himel, 70, is currently chairman of the collections committee.

Mrs. Daniels called him "a true pioneer in the Bond effort, and an inspiring example to countless men and women, young and old, throughout the community."

In her farewell address, Mrs. Daniels said "there is tremendous pride in belonging to a community which you know can be counted on heart and soul to measure up to any challenge in its devoted support for Israel."

"There must be economic strength to give a truly solid foundation for the future of the Jewish homeland. We must continue to provide this outpouring of fraternity and practical support for Israel because this is our share of responsibility in assuring Israel's survival and we must not be found wanting."

She paid tribute to her campaign leaders and workers, and retiring Bonds Executive Director Jim Senior. And she introduced his successor, Gilbert Shoham.



Master of ceremonies Jack Malon takes an admiring glance at Miss Universe, Rina Messinger (Mor) after he introduced her to the annual Israel Bonds Chanukah Festival audience at Beth Tikvah Sunday. Also see Page 3. (Leo Hausman)

A 'dropout' threat

By TOBA KORENBLUM

TORONTO —

The Soviet Jewry 'dropout' phenomenon is threatening the delicate, arbitrary emigration policy of the USSR and could curtail entirely the granting of exit visas, warns an Israeli expert on international law.

Yoram Dinstein, addressing a luncheon meeting of The Canadian Committee of Lawyers and Jurists for Soviet Jewry, said emigrants who bypass Israel "create abuse of the system" and jeopardize the already shaky exit procedure.

The dropout figure, noted the Tel Aviv University professor, reached the alarming proportion of 60% in October of this year and averaged 49% during the preceding eight months. In 1971, the figure was 0.5%.

"I am afraid the Soviets will use this as an excuse to put an end to emigration," remarked Dinstein in reply to a question. Now the government rationalizes Jewish exit visas as reunification of families, but recent articles in the official press, he added, have offered "sardonic and ironic references to the Soviet dropout problem." — an indication of growing scepticism.

Later in an interview, Dinstein, a visiting professor of international law at the University of Toronto, said he "resented" immigrant aid societies inadvertently tempting Soviet Jews to settle in the Diaspora because of generous financial inducements offered at the Vienna stop-over.

He also took issue with HIAS (Hebrew Immigrant Aid Society) officials who leaked to the Los Angeles Times the controversy over the forfeiture of aliyah aid to dropouts. Dirty linen should not be washed in public, he suggested, and the matter should be resolved privately in discussion — not on the pages of the general or Jewish press.

In that light, he would not offer his personal solution to the problem, but said he did not oppose immigrant aid once the Soviet Jew had already settled outside Israel. Speaking extemporaneously, in a well-received talk, Dinstein told some 40 lawyers at the Sheraton Centre Hotel that the Soviets were unlikely to relax cultural restrictions imposed on the Jewish minority, although, ironically, the government prides itself

in its multi-national character.

Jewish affairs have been relegated to the KGB because of the age-old perception of the Jew as suspect, untrustworthy and not a "true, blue-blooded Russian patriot," said the Israeli academic.

"Popular anti-Semitism, not necessarily government organized or co-ordinated, labels the Jew 'a rootless cosmopolitan'." Dinstein pointed out. On the one hand, he's branded a Zionist subversive, while on the other he's never allowed to assimilate.

"They don't let him (the Jew) out, and they don't let him in.... All Jews are practically 'condemned' to Jewishness in the Soviet Union. They are practically driven,

for negative reasons, to Zionist affiliation."

The law professor also painted a dim view of the emigration picture. Soviet officials, he said, are increasingly sophisticated in their approach to the Jews. "By keeping the door neither locked nor open, but ajar, they let just a trickle out" — a trickle to the tune of approximately 1,000 a month.

"Through a sophisticated campaign of harassment the Soviets are playing Russian roulette," quipped Dinstein. "Activists and Refuseniks are relegated to a Kafkaesque world" of intimidation, detention and legal proceedings on false charges.

He counselled patience and pressure on the part of lawyers to draw attention to Soviet violations of international charters.

Symbolic of Soviet harassment, a letter read at the lawyer's meeting, depicted the authorities' attempts to sabotage the cultural symposium scheduled for Dec. 21-23 in Moscow under the leadership of leading activists. All material for the colloquium has been confiscated; books and religious articles were taken.

Dinstein drew the conclusion that following the Stalinist purges, the death of cultural institutions and the decimation of the Jewish intelligentsia, "the Soviet Union has passed the point of no return."

And, he added: "Anyone who thinks the problem of Soviet Jewry can be solved in the next decade, or in our lifetime, has a surprise coming to him."



Prof. Yoram Dinstein

Resolution on rabbis is approved

WASHINGTON (JCNS) —

A resolution demanding that "men who have rabbinic ordination, but are not serving in the pulpit or working full time in Jewish education or communal work" should stop using the title "rabbi" has been approved by the Union of American Orthodox Jewish Congregations.

This move follows a recent case involving New York nursing home magnate, Bernard Bergman, who is a rabbi.

citizens." Saying he could not accept second class status, Fein remarked that, Jewishly, North America was far from being a peripheral continent.

"To imply that what is happening here — culturally and otherwise — is on the periphery is, I think, not only to err but to diminish the possibility that the richness of North American Jewish life will accelerate and lead to a renaissance of Jewishness," he said.

However, as "we succeed in creating a vital North American culture, the gap between us and Israel" will inexorably widen.

Minister predicts Carter may prove better president

NEW YORK (JTA) —

Defence Minister Shimon Peres says he is optimistic President-elect Jimmy Carter will honor his commitments to Israel, because of his personal religious beliefs, as well as political reasons. The new president, he observed, will not do worse and perhaps better than his predecessors with respect to Israel.

He suggested that the Carter administration may prove to be even stronger than prior administrations in resisting Arab oil pressure. Peres made his remarks at a closed private meeting here with representatives of the 32 constituent organizations of the Conference of Presidents of Major American Jewish Organizations.

The Israeli defence chief will meet later this month

with Defence Secretary Donald Rumsfeld and is expected to have meetings as well with Carter aides.

Peres said that Israel is willing and ready to go to Geneva but he is not optimistic over the results of a peace conference held in the glare of publicity. He pointed to the lack of progress being made at the Rhodesia conference now taking place in Geneva.

He said Israel was ready for compromises for peace but would not sacrifice its essential interests for the sake of favorable headlines such as are being sought by Egyptian President Anwar Sadat. He described Israel's position as a moderate one but stressed that it would fight to preserve a united Jerusalem and defensible borders.

Peres said Israel cannot ever again become a state with a "10-mile waist." It will not turn over to the next generation a constantly threatened, unprotected country, he said.

The defence minister said that peace could be reached with Egypt but not as long as Sadat assumes the role of spokesman for the PLO. He

said that Israel would never tolerate a West Bank state and didn't think the U.S. would support such an entity that would threaten the government of King Hussein of Jordan no less than it threatened Israel.

Peres stated that Israel would not object if the Jordanian delegation to the Geneva Conference included Palestinian representatives. He said that even if Israel agreed to PLO participation at Geneva — which it will never do — the PLO is divided within itself over whether to go to Geneva.

He said the PLO is also split over acceptance of a West Bank state, even if Israel were agreeable. But Israel will never agree because such a state would be "a great tragedy for Israel's future."

Peres criticized Israelis and others who meet with PLO representatives. He said such meetings were doomed to failure and would gain nothing but would divide Israel's supporters and encourage the Palestinians to maintain their extremist positions in the belief that the Jews will eventually come around.

Reminder

There will be no Dec. 24 edition of The Canadian Jewish News.

For the Dec. 31 edition, the deadline for all advertising and editorial copy is Monday, Dec. 20 at 2 p.m. The offices of The CJN will be closed Dec. 24-27 inclusive.

For the Jan. 7 edition, the deadline for all advertising and editorial copy is Thursday, Dec. 30 at 2 p.m. The offices will be closed Monday, Jan. 3.

Cabinet's first Jew

SASKATCHEWAN —

Norman Vickar was recently appointed the first Jewish cabinet minister in the history of Saskatchewan. A native of Melfort, he was named minister of industry and commerce. Vickar was first elected to the Legislature in June of 1975.

Born on a farm in the Jewish colony of Edenbridge, Vickar was brought up in a community-minded Orthodox home. He is active in Jewish affairs, being president of the Melfort and District Hebrew Congregation. He is also chairman of the local United Israel Appeal and Histadrut.

Vickar served on Melfort's town council and was elected mayor in 1970. He held that position until Premier Blakeney brought him into the cabinet.

Davis fulfils wish for Israeli trip in new year

TORONTO (Staff) —

Ontario Premier William Davis leaves Toronto Jan. 12 on a 10-day trip to Israel. Billed by aides as "businessman's holiday," Davis is scheduled to meet Prime Minister Yitzhak Rabin, members of the Israeli cabinet and senior government officials.

He is tentatively due to pay visits to the Weizmann Institute, Christian sites in Jerusalem and a kibbutz. Davis will be accompanied by his wife, a security agent and two staff members. Conservative Party stalwart Eddie Goodman may join the premier, at his own expense.

"It's something he has always wanted to do," a spokesman in his office explained. Two years ago, Davis cancelled a trip to Israel when it became clear the Legislature would have to be reconvened in January.

According to the official, the visit will provide Davis with an opportunity to discuss reciprocal arrangements that could affect tourism, trade and technology between Israel and Ontario.

"Davis is especially interested in Israel's progress in technological development of natural resources and advances in recycling," he said. "There is much we can learn from Israel, which despite its small size, has made remarkable progress in many fields."

The premier plans to stop over in London before flying to Israel.



ENTENBE REMEMBERED

Israel is minting a state medal to commemorate the event which captured the world's imagination in 1976 — the daring rescue in Uganda. Obverse features a verse from the Song of David. Reverse features emblem of Israel defence forces with name of operation.

Diaspora Jews have 'parasitic relationship' with Israel, says American academic

By SHELDON KIRSHNER

TORONTO —

A noted American academic has criticized North American Jewry for having a "parasitic relationship" with Israel.

Dr. Leonard Fein, delivering the sixth annual Anne Puzitz Memorial Lecture at Beth Tzedec, said there is "a great deal of thrill in our relationship with Israel. Israel can fulfil our childhood fantasies we can't pursue."

Addressing himself to the topic, "Israel and the Diaspora: The Troubled Alliance," Fein said the Jewish state, has "filled

certain needs in our lives, not all of them healthy."

There is "a vicarious excitement around Israel's derring-do," he explained to a small group who braved freezing winter weather to hear the editor of Moment Magazine expound on his theories. Israel's military feats are particularly intriguing for North American males whose mothers coddled them, remarked Fein, a professor of politics and social policy at Brandeis University.

For North American Jewry, Israel is available "as an ego trip...you depend on Israel for psychic kicks," he said, suggest-

ing that this form of psychological dependence on Israel's Spartan image was essentially a "parasitic relationship."

Declaring that most Jews wanted "something more and better" from Israel, Fein said the needs Israel fulfilled had nothing to do with the nature of the Jewish state, Judaism or the Messiah.

Touching on a different, but inter-related theme, he challenged the widely-held assumption that Israel is at the centre of international Jewish life.

He asserted that North America was just as central as Israel, and added that "if we're at the periphery, we're second class

citizens." Saying he could not accept second class status, Fein remarked that, Jewishly, North America was far from being a peripheral continent.

"To imply that what is happening here — culturally and otherwise — is on the periphery is, I think, not only to err but to diminish the possibility that the richness of North American Jewish life will accelerate and lead to a renaissance of Jewishness," he said.

However, as "we succeed in creating a vital North American culture, the gap between us and Israel" will inexorably widen.

Describing Diaspora Jewry's relationship with Israel as unsettled, Fein chided some U.S. Zionists for expressing disappointment with Israel when they visited the country for the first time. With its plethora of problems, Israel is not much different than North American society, he said.

The irony of the situation is that while the early Zionists in Palestine sought to create a "normal" country, with all its attendant wars, North American Jewry still expects miracles from Israel. Quoting a line from novelist Saul Bellow, Fein said the essence of Israel was summed up in its attempt to play the role of Athens and Sparta

simultaneously.

He said Israel exists in a chronic state of emergency, and the tragic perception of Israel as "a surrounded ghetto" is one "we live with."

Remarking that the Judaism of Israel was "still problematic" after 28 years, Fein said religious dialogue in Israel was sterile. He noted that religious liveliness and diversity would eventually be brought into the country as "an import from North American Jewry."

Cont'd on Page 30

World News

Dry Bones



Vance will delegate authority

He won't be front-line negotiator

WASHINGTON (JTA) — Cyrus Vance, the New York corporate lawyer designated by President-elect Jimmy Carter to be the forthcoming secretary of state, will not be the front-line negotiator in the Arab-Israeli conflict or other international situations in the style of Henry A. Kissinger.

"When necessary," Vance has emphasized, he will be a "personal negotiator," but his method when he takes charge at the State Department after inauguration day on Jan 20 will be to delegate negotiations to "competent negotiators" before "I get involved."

Responding to questions at the news conference in Plains, Georgia, at which Carter announced his designation, Vance said he saw "some encouraging signs at this point" in the statements

emanating from the Middle East.

He said that he would give attention to them "at a very early point," but he asked to be left out of making substantive comment at this time on whether the Palestine Liberation Organization should participate in a Geneva conference.

It would be "inappropriate" for him to do so, Vance said, before he meets with Kissinger. He also stressed, in responding to a question, that the "underlying principle" of his foreign policy "must be deep concern for human rights."

Following upon Vance's responses, Carter noted that "most parties" in the Middle East have expressed themselves "privately and publicly" and in the next several months it would be appropriate for Vance to spend a great

deal of time with Kissinger to "get advice and counsel" from him "and others" about the Mideast situation.

Carter said he has talked with Kissinger about "unpublished aspects" of the Mideast and that he would call on Kissinger for his "assessment" of unofficial or private talks but that he has no plans for that now.

Vance is generally described here as a competent administrator with a thorough understanding of the workings of the U.S. foreign affairs establishment from his service as that aspect of his thinking. Vance has had contact with the situation. He was undersecretary of defence at the time of the Six Day War and he has met with Israeli Premier Yitzhak Rabin.

While his association with problems of the Arab-

Israeli conflict is limited, and those interviewed about him confessed they had little knowledge of not deliver Pershing missiles to Israel; should seek agreement with the Soviet Union not to send arms to the Middle East; and that the U.S. should unilaterally enter a moratorium on

shipments should the U.S. fail to get that agreement.

Vance, who is 59 years old, is a prominent Episcopalian and a product of Kent School and Yale. He holds five honorary doctorates of law, including one conferred upon him by Brandeis University in 1971.

"He will not be Mr. Foreign Policy" and "not a super Secretary of State," observers said. "Any change in policy will take time," a State Department specialist said. "In his thoughtful, non-dramatic way, he will appear colorless," because "he is the very

opposite of Kissinger in style, although their foreign ideas may be similar."

A veteran Congressional source said that Vance's methods indicate that the Congress will have a stronger role than in the past in the formulation of foreign policy.

Allon: Madrid conference 'unfortunate'

JERUSALEM (JTA) — Foreign Minister Yigal Allon has criticized the Madrid conference of the European executive of the World Jewish Congress as "an unfortunate one," at the wrong place and at the wrong time — from both Israeli and Jewish points of view.

He also told the Knesset that the WJC delegates had not consulted the Israeli government nor sought its views before they decided on the Madrid meeting.

Allon argued that while the WJC is an independent body which did not have to accept Israeli advice, the delegates should have, at the least, consulted the Israeli government on matters which might bring repercussions against Israel.

Had that been done, he said, the WJC delegates would have been told in clear terms not to meet in Madrid. Asserting that Spain surrendered to Arab blackmail in cancelling the scheduled appearance at the conference's opening session of Spanish Deputy Justice Minister Rafael Mendizabal, Allon said that even in the new Spanish regime there were still elements which would have to depart before the new regime could be considered as one of the enlightened democracy.

Allon said that in addition to the "insult" which the Madrid conference had brought on its organizers and to some extent on the entire Jewish people, the results might jeopardize the creation of normal relations between Israel, Spain and the Jewish people.

However, Knesseter Yitzhak Navon, chairman of the Zionist General Council, viewed Spain's "cold shoulder" to the World Jewish Congress as a Spanish failure to foresee the magnitude of Arab protests to any friendly Spanish gestures to the WJC.

Navon, who has recently returned from Spain, said in a radio interview that the WJC convention did not come as a surprise to Spain and it had indeed intended in the first stages to send the deputy justice minister to the convention and have the king hold a reception in honor of the Jewish delegates.

Thus, Navon suggested, rather than blame

WJC leaders for failure to foresee the Spanish attitude, one should blame Spain for giving in to Arab pressure. Spain had an interest in having the convention take place in Madrid, perhaps in order to strengthen Spain's new, liberal image, Navon said.

He added, however, that perhaps it was not correct to "test" Spain's intentions at this early stage. "Perhaps there was too much of a play-off of the pending events with the

king and the deputy justice minister, perhaps we should have kept a low profile," he observed.

Navon explained the Spanish attitude in the context of a negotiated \$2 billion loan from Saudi Arabia and Kuwait to Spain, "and perhaps a political act of some sort at the United Nations."

He added that he did not believe the affair would have any special effects on future relations between Israel and Spain. "What happened now reflects

much more the present than the future, it reflects the struggle of Spain between the old and the new traditions," Navon said.

Meanwhile, WJC President Nachum Goldmann,

who left Madrid, said in Paris that cancellation of the audience with King Juan Carlos I was not likely to slow down progress toward the establishment of diplomatic re-

lations between Spain and Israel.

"Relations could begin at any time after the Spanish elections and referendum next year," Goldmann said.



Nachum Goldmann (left), president of the World Jewish Congress, chats with Lord Fisher of Britain, chairman of WJC's European branch, in Madrid. (RNS)

BBC program draws rebuke

LONDON (JCNS) —

Following complaints by Jewish leaders and organizations concerning the screening twice last week of the BBC "Open Door" program which placed the blame for the plight of the Palestinians on Israel, the BBC has confirmed that it will present a program putting the Israeli case.

In a reply to Haim Pinner, executive director of B'nai B'rith, who had written protesting about the intention to screen the program, Peter Hardyman-Scott, chief assistant to the director-general of the BBC, gave an assurance that at a later date, the Israel case would be put forward. He said that implicit in the BBC's acceptance of "this obviously controversial program" was the recognition that at a later date "we had the responsibility of accepting a program produced by an organization presenting the Israeli point of view."

The program under discussion was entitled "The Right to Return" and was shown on Friday night and on Saturday evening. It was presented jointly by two offshoots of the PLO — the Free Palestine Information Office and the Palestine Action Campaign.

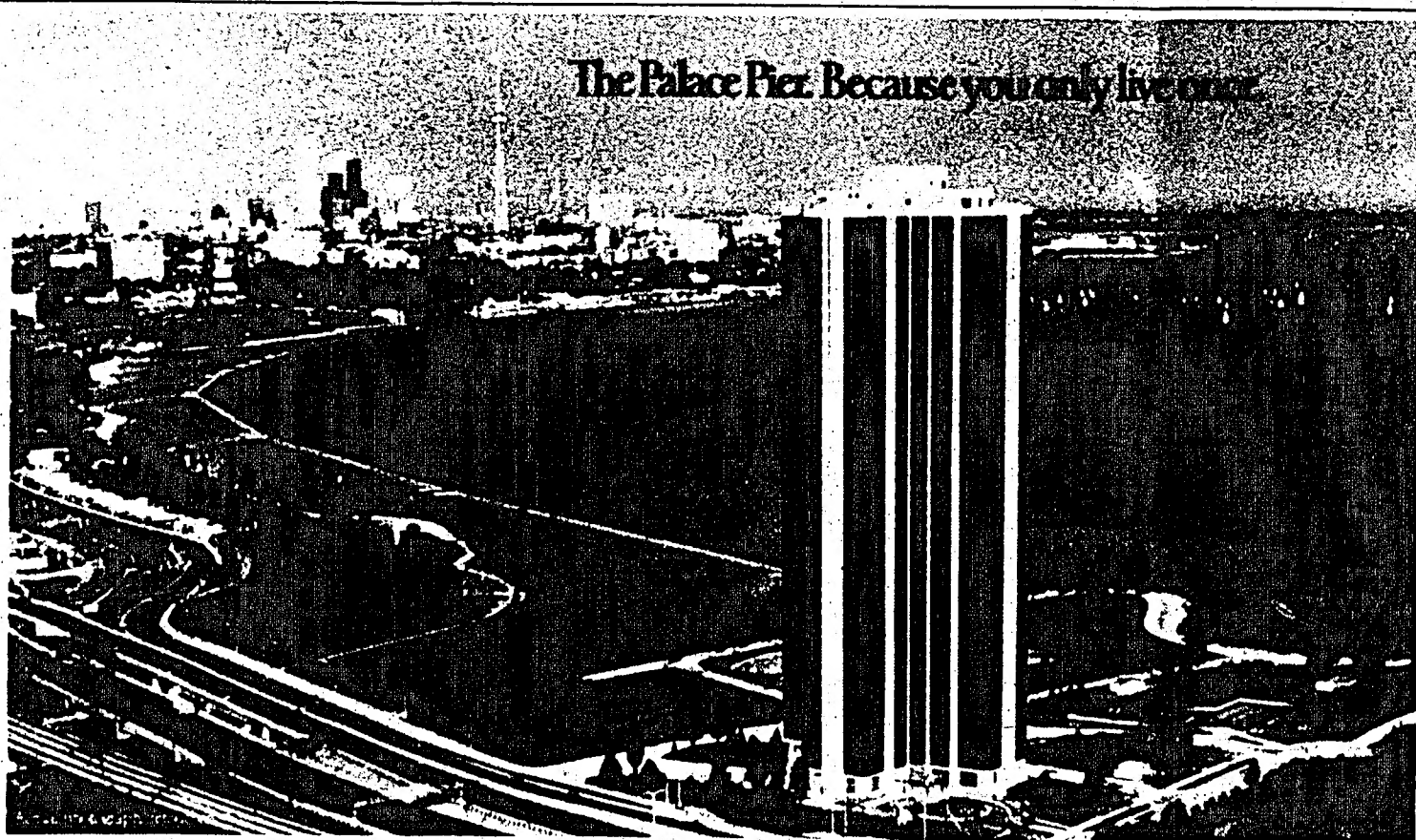
Speaking about the program at the JNF Conference, in London, Eric Moonman, MP, chairman of the Zionist Federation of Great Britain and Ireland, also indicated that the BBC would later screen a program in reply. He felt that it would be some five months before this happened.

Moonman suggested, however, that any program in rebuttal should contain speakers representing the younger generation, and if possible non-Jews. He felt that the older people should, in this case, be put on one side.

Smoke signal

JERUSALEM (JCNS) — According to Tel Aviv's Sephardic Chief Rabbi David Halevy, smoking cigarettes, or even offering one to a guest is against Halacha. He gave this ruling when answering a question on Israel Radio.

In a discussion on drugs and Jewish law, Rabbi Halevy said drugs that damaged one's health, even a cigarette, may not be used.



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This new year-round program is designed to get needed work done by people not employed in the private sector.

Canada Works will accept applications from groups and organizations including private businesses who wish to develop, sponsor and administer worthwhile community projects. Funds will mainly be allocated to areas of high unemployment and projects will be tailored to special employment needs of your local community.

Canada Works will generate employment for more than 60,000 Canadians who are presently unemployed. Applications will be considered twice a year — in Winter and Summer.

Think about your projects now! Early in the new year, your local Canada Manpower Centre will have application forms and a Canada Works "Guide to Applicants," with full details on the program. Canada Works for your community. Make your worthwhile projects work next year!

A second program is for students. Young Canada Works will create jobs for more than 20,000 students next summer. The emphasis will be on projects of solid community value.

It has many of the same features as the year-round program, except projects will be limited to 14 weeks during the summer months.

At the same time, Young Canada Works will enable students to gain valuable work experience and test their career aspirations.

Like Canada Works, your Canada Manpower Centre will have application forms and a Young Canada Works "Guide to Applicants" early in the new year.

So, think about what your organization would like to do for students. Young Canada Works for students in your community.

Manpower and Immigration
Bud Cullen
Minister

Main-d'œuvre et Immigration
Bud Cullen
Ministre

IT'S GOING TO WORK FOR YOUR COMMUNITY.

BB director favors Ottawa's boycott measures

By SHELDON KIRSHNER

TORONTO —

The executive director of B'nai B'rith's District 22 has come out in favor of the federal government's recently announced anti-boycott measures, which Windsor West MP Herb Gray has suggested are vague, unenforceable and as yet unimplemented.

Herb Levy said he supports Ottawa's Oct. 21 measures because they are well-intentioned. "It's preferable to try voluntary methods first in a democratic society," he noted in an interview one day after BB's monthly district administrative board meeting here. District 22 encompasses Eastern Canada.

The government should move in when

voluntary methods break down," he said, referring to possible legislation under the terms of the new policy. Canadian firms complying with the Arab boycott face federal loss of assistance and adverse publicity, but no penalties.

Asked whether the anti-boycott program would succeed in combating

trade discrimination, Levy remarked: "It might work out, it might not." He urged the Jewish community to give the measures an opportunity to be tested.

In other comments, Levy and District 22 President Morris Flicht said Soviet Jews should be permitted to settle in the country of their choice; praised Quebec Premier Rene Levesque; disclosed B'nai B'rith would move with caution before imposing another tourist boycott against Mexico, and remarked that the issue of District 22's autonomy was still unresolved.

Levy and Flicht also said the status of controversial Montreal anti-Zionist professor and BB member, Klaus Herrmann, would be determined by February of next year, and deplored unilateral action by North American Jewish leaders in meeting with PLO representatives.

Discussing Soviet Jews who immigrate to the West rather than Israel, Flicht commented: "If we're going to save Jews, it doesn't matter where they go." He said it was untrue that all members of the Israeli cabinet favored a policy that would dra-

stically limit the number of Soviet Jews allowed to settle in the West. Levy said it was incumbent on the Jewish Agency—which is responsible for immigration—to "help them go to other lands if necessary."

Speaking of the Parti Quebecois' recent electoral victory, Levy characterized its leader, Levesque, as a man with a profound mind, high integrity and moderate personality. "B'nai B'rith has always had good relations with the provincial authorities and at present it is no different. We hope for the highest possible degree of co-operation with the Parti Quebecois."

He said BB has not had any direct contacts with the PQ, but hinted that Montreal members of his 9,400-strong district may initiate talks.

Levy revealed that the director of BB's League for Human Rights, Rev. Roland de Corneille, has worked with francophones in Quebec for the last 1 1/4 years in order to sow the seeds of greater understanding between the Jewish, English and French communities. Flicht said no progress has been made to date on setting up a joint BB-Can-

adian Jewish Congress sponsorship of the league.

On the question of Mexico, Flicht said he detected no animosity toward that country when he held talks with Israeli leaders recently. He admitted that BB had endorsed last year's tourist boycott against Mexico in a "half-cocked" fashion.

As he put it: "The Israeli government had one policy and North

American Jews had another policy." He indicated there would be closer co-ordination between BB and Jerusalem if Mexico voted against Israel again at international political forums.

Concerning BB's autonomy, Flicht said he has appointed a planning and research committee to ascertain whether it can become an autonomous Canadian group. Earlier

this year, BB Women of Eastern Canada broke away from its American counterpart and became a Canadian constituent organization.

He said a report would be presented in 1977 to determine the feasibility of autonomy. Flicht stated that he and Levy might meet with Western Canadian lodges (presently affiliated with U.S. lodges) to see if they are interested in adopting District 22's programs.

On BB's relatively low membership, Flicht said "only certain dedicated people will join." He said membership might rise to 15,000 within five years.

Levy said a decision regarding Klaus Herrmann's membership would be made by February after an investigative

Cont'd on Page 30

WEIZMANN CHANGES

TORONTO —

The recent meeting of the international board of governors of the Weizmann Institute of Science, now headed by Sir Marcus Sieff as its new chairman, decided on a number of steps leading towards an increased program of activities as Israel's foremost institute of research.

This, in turn, will mean added responsibilities for its overseas affiliates. The Canadian Society has started taking a number of measures that will provide

her with a considerably strengthened organizational structure and qualified manpower.

Under the new set-up approved at the recent annual meeting of the Society, Murray B. Koffler continues as chairman of the board and James F. Kay as president of the Society.

Dr. Stephen S. Barber continues as executive vice-president, with special responsibilities for program planning, rela-

tions with the institute in Rehovot and its overseas committees.

I.C. Pollack will continue as treasurer and other officers and chairmen of standing committees will be announced shortly.

James Senor, until recently director of the Toronto office of the Israel Bonds Organization, will be national executive director beginning Feb. 1. His principal tasks will be in the areas of fund-raising and administration.



Secretary of State John Roberts (left) thanks Canadian Committee of Lawyers and Jurists for Soviet Jewry, for the human rights award presented to him. He was first recipient. Looking on is Bert Raphael, head of association. (Groskind)

John Roberts recipient of Human Rights Award

TORONTO —

Secretary of State John Roberts is the first recipient of a Human Rights Award presented by the Canadian Committee of Lawyers and Jurists for Soviet Jewry.

The Committee, headed by Bert Raphael of Toronto, will present this award annually to outstanding Canadians who have promoted the humanitarian cause of Soviet Jewish human rights.

Roberts received the award on International Human Rights Day last Friday, in recognition of his "leadership, dedication and efforts in the

humanitarian cause of championing the rights of Soviet Jewry under law."

As chairman (until his recent appointment to the cabinet) of the all-party Parliamentary Committee for Soviet Jewry, Roberts attended the Second World Conference on Soviet Jewry held in Brussels in February, 1976.

While there, he addressed the parliamentary session describing the activities undertaken by the Canadian parliamentarians on behalf of Soviet Jewry. He co-ordinated the member of Parliament Adopt-a-Prisoner program whereby 30 MPs

committed themselves to Jewish Prisoners of Conscience in the Soviet Union.

Last May, the minister hosted a ceremony in Ottawa, at which MPs received the Canadian Women's Petition for Human Rights bearing 20,000 signatures.

Earlier in the year, Roberts organized an all-party delegation of members of Parliament who met with Soviet Ambassador Yakovlev to discuss several specific cases involving Soviet Jews and to request general information in relation to this situation.

NOTICE

The Canadian Jewish News is embarking on a new policy with respect to advance publicity on all organizational events. As a Jewish community newspaper, we are conscious of the important role played by the several hundred organizations in Metro Toronto, but it is necessary that advance stories for any single event be restricted because of space limitations and the imbalance caused by a multitude of publicity items.

A number of other North American Jewish weeklies have adopted a similar policy for the same reason. Effective with the issue of Dec. 17 there will be only one advance item for any function, if it is considered newsworthy.

Should there be developments not covered in the advance article, a brief news release may be accepted for Miriam Herman's What's New and About People columns. All material must be received in our office no later than 2 p.m. on the Friday preceding the issue.

— The Editor

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Editorial

The Canadian Jewish News

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Dealing with the PLO

1977 is already being touted as a 'year of momentum and decision' in the tangled web of Middle East diplomacy. The feeling among observers is that a dramatic political breakthrough will have to be achieved next year in order to keep alive fragile peace prospects. And because failure to work out a reasonable Arab-Israeli agreement might result in untold tragedy, both sides, including the militant Palestinians, are girding themselves for what is likely to be a resumption of the stalled Geneva peace talks.

Until quite recently, the Palestinians did not figure in the drive toward a Middle East settlement, and no Palestinian delegation was present at Geneva in December of 1973. Although they represent one of the elements at the core of the conflict, neither Israel nor the United States have accepted the premise that the Palestinians' problems can be solved outside the framework of an Israeli-Jordanian agreement. Conversely, the Palestinians have made it clear they cannot recognize the existence of the Jewish state. Not surprisingly, a stalemate has developed.

Despite the impasse, there may indeed be some room for compromise and accommodation concerning the PLO's attitude toward Israel. Not wishing to be left out of the inevitable diplomatic process, which the new Carter administration will no doubt embark on, a growing number of Palestinian leaders are coming to the reluctant conclusion that their secular state concept is naive, impractical and simply unattainable. The Lebanese civil war — a religious, ethnic and class struggle — exposed the idea to ridicule once and for all.

Yet other factors came into play, too. Belatedly, the PLO is beginning to realize that many others have known for quite a few years — namely that under present circumstances, Israel cannot be toppled by conventional or unconventional warfare. The Jewish state is a reality, recognized by all the major powers except China, and politically the PLO is powerless to challenge that. With the exception of "rejectionist" George Habash of the Popular Front for the Liberation of Palestine, Palestinian leaders have apparently abandoned the notion of ceaseless struggle against Israel.

Significantly, the PLO's foreign affairs spokesman, Farouk Kaddoumi, has given expression to this apparent change of heart. In a remarkable admission recently, Mr. Kaddoumi stated that his organization is prepared to accept a Palestinian entity in

the Gaza Strip and on the West Bank. According to UN diplomatic sources, it was the first time the PLO had publicly articulated such a position.

Two years ago, the Palestine National Council endorsed a similar position. But PLO spokesmen emphasized that it merely represented a step toward the ultimate goal — a secular state. This time, Mr. Kaddoumi avoided all reference to a secular state — a mark of progress.

Another rather encouraging note was the recent meeting in Washington, D.C. between five American Jews and two prominent members of the PLO. It followed discussions in various European capitals between dovish Israelis and PLO representatives. The Palestinians asked for the Washington meeting, ostensibly to win support of American Jews for a Palestinian state. "They came talking peace," one Jewish participant said. "They were very persuasive."

Dr. Isam Sartawi, a leading Palestinian intellectual, told the participants that the PLO accepted the principle of a Jewish state in Palestine, alongside a Palestinian state composed of the West Bank, Gaza and small pieces of land held by Syria and Egypt. When asked why the PLO doesn't make public this "official policy," he is alleged to have said that recognition of Israel was the PLO's trump card, and it would not give it up without getting something in return. He remarked the PLO was prepared to implement this policy at the bargaining table.

Israel should test the new PLO policy, if this is what it actually is. But if they wish to grasp the opportunity, the country's leaders will have to display boldness of thought. And they will have to stop relying on the old, tired formulas which identify all forms of Palestinian nationalism with terrorism and subversion. On the other hand, the PLO will have to go considerably further if it is really sincere about a settlement with Jerusalem. The PLO must renounce terrorism, as well as its myopic 1968 national covenant which calls for the destruction of Israel. There can be no waffling on those crucial issues. Fortright statements are required, and soon.

If the PLO can muster the courage to announce these changes without equivocation, the likelihood is that Israel will do business with the Palestinians' primary organization, and thus lay the groundwork for an equitable Middle East peace.

Message of Chanukah

Heine, the German-Jewish poet put it eloquently when he said "Wie Christeltd sich so jüdeltd sich." (as the Christians do, so do the Jews) to describe the disagreeable assimilatory trends among Jews in Germany of his day.

His dictum comes to mind at this time of the year when we are about to celebrate Chanukah. The pressures of living in a Gentile environment have caused some Jewish people to elevate an important holiday on our religious calendar to a plateau which it never enjoyed or merited.

This has occurred because of the annual proximity of Christmas to our festival of lights. Chanukah commemorates the victorious struggle carried on by the Maccabees against the incursions of Greek society, beginning in the year 168 B.C.E.

It was a battle waged on two levels, the military and the religio-cultural. On the battlefield, a provisional victory was won but it was undone by the Romans during their conquest of Eretz Israel some years later.

Secondarily, it was a battle against the assimilationist tendencies of Palestinian Jewry who saw in the religious and cultural heritage of their antagonists, much that was admirable. Many succumbed to the blandishments of that society.

But considering the longevity of the Jewish people it is obvious that while the military victor might have been impressive

it was the religious campaign against the Hellenization of the Jews that bore the most significant fruits. The Maccabean triumph was a victory for Judaism against a competing faith that tried to impose its will by force.

Ironically the celebration of Chanukah in some Jewish circles constitutes today a kind of reversal of the Maccabean struggle. By making Chanukah a Jewish version of Christmas, replete with exchanges of gifts and special parties, Jews not only adulterate the significance of the festival, but repudiate its central message, namely, that a minority, by dint of spiritual strength, can preserve its religious and cultural heritage.

Nor does the comparison with Christmas do honor to the Christian faith, which sees in that holiday a major religious observance, perhaps the principal one for that group. A sincere Christian would doubtless take umbrage at those who appropriate religious symbols and use them either for secular purposes or for dubious comparisons with other religions.

The message of Chanukah is that the Jew must display a sense of dignity; the temptation to imitate other religions must be checked. We are enjoined to celebrate the festival of lights. But in kindling the candles in joy we must do it Jewishly, and fully conscious of the ancient-modern message which the holiday conveys.

Lessons of 'The Front'

Although most reviewers have given rave reviews to Woody Allen's *The Front* which deals with some of the more shameful excesses of McCarthyism, none have touched on the fact that most of the victims of that dreadful period were Jews.

This points up one of the paradoxes of our faith.

On the one hand, being members of an oppressed and persecuted minority, we have always been in the forefront of the fight for freedom and social justice. It was quite natural therefore, that the reactionaries and pro-fascists of the McCarthy era should have made so many Jewish writers, artists and intellectuals their prime target.

On the other hand, it was the top moguls of Hollywood, mostly Jewish and mostly concerned with preserving their own status quo, who were the servile lackeys to the witch hunters, doing their dirty work

against their fellow Jews. Like the Judenrat of the Hitler days, they grovelled and squirmed before the Jew-haters who utilized the hysteria of Joe McCarthy to satisfy their anti-Semitic hate.

As one who studied the Vietnam tragedy closely, it was interesting to note that while most of the anti-war leadership was made up of our Jewish youth, the Jewish 'establishment' itself generally speaking with few exceptions, remained strangely quiet. They didn't want to upset the applecart. Most of the Jewish press for example, hardly took notice that a war was going on. Its one thing to go along with a popular position: it's different when you have to oppose the powers-that-be. That's when a lot of Jews forget their tradition of struggle.

Every Jew ought to see *The Front* and remember the extra lesson it holds for us.

J. I. Fishbein, Chicago Sentinel

Hebrew only spiritual tongue'

By ITZHAK BAR-LEWAW

Albert Bainerman's sentimental Ode to Yiddish (CJN, Nov. 26) is very touching and beautiful indeed. Unfortunately, Bainerman has it all wrong as far as history is concerned. Speaking in strict linguistic terms, Yiddish is only one of the latest sagas in the life of the Jewish nation.

The linguistic history of the Jews mirrors their dispersion over the globe. New languages have come quite often into being during the long Jewish history. Yiddish did not guarantee the continuity of our people. Hebrew did. The only eternal and spiritual language of the Jews is Hebrew.

It is said that the Jews did not keep their religion as much as the religion kept them and shielded them from assimilation. The same could be said about the Hebrew language which is the cement of our spiritual life. The Bible is written in Hebrew, we pray in Hebrew, and all our religious and national aspirations turn around the Lashon Hakodesh. The religion and Yrit helped us to survive the attempts of our enemies to destroy us during the 4,000 years of Jewish history.

Jews had and have many vernacular languages. Already some centuries before the common era, Hebrew gave way to Aramaic, another Semitic language, then widely spoken in Western Asia. Long before the end of the Second Temple, the Greek Koine had been adopted by the Jews.

In the seventh century A.D., Arabic became the language of the Jews in Northern Africa, and later on in Spain. In addition to Aramaic, Judeo-Greek, and Judeo-Arabic, there were Judeo-Persian, Judeo-Italian, Judeo-Provençal, Judeo-French, Ladino (Judeo-Spanish), Yiddish and others.

But all Jewish vernacular languages contain two common, but very important features: they are written in the Hebrew alphabet and they contain Hebrew and Aramaic elements.

"Yiddish saved the Hebrew alphabet," claims Bainerman. So did Ladino and all other Jewish vernacular languages. I am

sure he is familiar with the fascinating *Romancero Ladino*, written in Hebrew letters. Yiddish, a product of Middle and Early New High German, started with important literature in the 16th century (Arthurian Romances, of which the most popular was the *Bovo-Buch* or *Bovo-Maase*). The same century produced the first original Ladino works (Moses Almosnino: *Regimento do la Vida*, 1564).

True: Mendele, Peretz, Sholom Aleichem, Ash. Opatoshu, Singer and others created a beautiful Yiddish literature. But the Golden Age of the Jewish literature — as a nation — was not written in Yiddish. Yehuda Halevi, Avraham Ibn Ezra, Moshe Ibn Ezra, Shlomo Ibn Gvirol, and the greatest of them all, Rabi Moshe ben Maimon, better known as Rambam or Maimonides, and many other writers, poets, philosophers and intellectuals, wrote some 800-900 years ago in Hebrew and in Arabic.

The original of the *More Nevuchim* (Guide of the Perplexed) by Maimonides was written in Arabic under the title *Dalat-al-Hairin* around 1190, and some 14 years later (1204) was translated into Hebrew by Shmuel Ibn Tibbon. Had it not been for that translation, it is doubtful whether Maimonides would have had the same impact on Jewish history and life, as he had and still has until the present time.

Yehuda Halevi, the greatest Jewish poet of all times, wrote powerful lyrical poems in

Hebrew, Arabic, and in Old Spanish (Jarchas). Bialik, the best modern poet, wrote in Hebrew and in Yiddish. But only what they wrote in Hebrew will remain forever in the treasures of Jewish heritage and culture. The same goes for the great Yiddish writers and poets: only those works translated into Hebrew will be read by Jews in the centuries to come.

Yiddish was a historical result of causes common to all linguistic development: migration and divergence. Before World War II, three quarters of the Jewish nation — some 12 million — spoke and created in Yiddish. After the Holocaust, the centre of Jewish life shifted to the U.S. and Israel, and Yiddish lost the base it had in Eastern Europe.

Today, out of more than 14 million Jews, some 6.5 million speak English and create powerful literature in that language (Below, the recent Nobel Prize winner in literature, Roth, Malamud, Potok, and in Canada, Layton, Mandel, Cohen, Waddington, and others). The majority of Israelis are not of Ashkenazi origin, and Hebrew is the living language of more than three million Jews.

As a linguist, I would not be surprised at all to see in the near or distant future the development of a Judeo-English language (written in the Hebrew alphabet).

If the great Yiddish writers and poets have to be saved from oblivion, they must be translated and incorporated into the



Title page in Hebrew of Maimonides' *More Nevuchim* (Guide to the Perplexed)

Hebrew language and heritage. Otherwise, they will be studied only by future generations of scholars at universities, like the Minoan, Etruscan and other forgotten civilizations.

Prof. Bar-Levaw is professor of Spanish and chairman of the department of foreign literature of York University.



BEN-GURION REMEMBERED

The Nachal corps of Israel's army marked the third anniversary of David Ben-Gurion's death with a march around Sde Boker. Israel's first prime minister spent his final years in the Sde Boker Kibbutz in the heart of the Negev Desert. (IPPA photograph)

Theoretically, it's most democratic...

Electoral system is hindrance



By J. B. SALSBERG

The general election for a new Knesset is not due till November of 1977, but the electioneering shofars are already arousing the populace throughout the ancient land.

That fact alone would not necessarily single out the Jewish state from most other democratic countries. But what is uniquely characteristic of Israel is the immense number of political shofars and partisan drums that already attack the eardrums of the people and that pollute the air from Eilat to Metulla.

The intensity of the drum-beats and the shofar blasts are certain to increase many times as the campaign really gets under way. Will this cacophony of the incomparably large number of high-voltage party vocalists add to the clarity of political issues? Will it help the Israeli citizen to make a sensible choice? I frankly doubt it. I'm afraid that the very opposite will be achieved.

Let's face it, Israel has altogether too many political entities contending for the people's vote. For the individual voter to be handed 15 or more ballot sheets from which to make his selection is not uncommon.

Each of the contending forces goes beyond the limit of its financial capacity to mount the most expensive and the most elaborate election campaign. As a

result all of Israel's political parties, including the two major ones, are mortgaged to the hilt and some are in a perpetual state of near-bankruptcy. Of late the state treasury has come to the rescue, but even that is not enough to bail out some parties from the financial morass they are in.

What are the causes for this unhealthy situation? There are many reasons, of course, but in my opinion there are two major ones: First, the automatic transplantation to Israeli soil of the several Zionist parties that existed in Europe prior to the establishment of the state. Second, the adoption of an electoral system that is, theoretically, the most democratic — the proportional representation system — but which has proven to be a hindrance in the conditions of present-day Israel. This system has also proven to be the cause of the unusual proliferation of parties and party lists.

Essentially the proportional representation system means that a voter casts his ballot for a party slate, rather than for an individual candidate. Thus one votes for Rabin indirectly by voting for the slate which Rabin heads and in the same way one votes for Begin via his party slate and so on and on. The number of elected members of a given slate or party is arrived at by dividing the total number of votes received by the party across the country, by the minimum of, say, 10,000 votes that is needed for one member. (This is a very simplified explanation of the process.)

The consequence of this method is that there is a fierce battle inside of each party to be high up on the list of party candidates since the higher one is on the list the better are his chances of "making it." But worse is the fact that every disgruntled or over-ambitious personality or group transforms himself, or itself, into a separate political entity, confident that it can gather ten thousand votes across the land and thus get at least one seat in the Knesset.

The result is anywhere from 10 to 20

platforms, with 10 to 20 campaigns, with 10 to 20 different canvassers, open air meetings, house meetings, etc. etc. etc.

The further result of this political pulverization is that no single party, not even Labor or Herut, receives sufficient mandates to form a majority government. That is why all Israeli governments have been coalitions.

Another result of this condition is that parties split, divide, regroup etc. because any disgruntled faction within the party "goes on its own," so to speak, and puts out a separate list in the election. To overcome this the major parties — Labor and Herut — have formed their own alliances with smaller but sympathetic blocs and they go to the elections as blocs. But these blocs are very uncohesive, they come asunder all too often, thus adding to the division and the confusion.

Even the religious parties — Mizrahi and Agudat Israel — have completely independent platforms, "labor" Mizrahi and "labor" Agudat, competing in the same areas for the same voter. (Uncle Eliezer tells me that in the Agudat Israel the two factions aren't even on speaking terms of late.)

To add to the confusion a number of ex-army generals are now forming new electoral blocs of their own with each illustrious general being the number one, of course, on the slate that his bloc or party will put in the field for the next election. (Uncle Eliezer showed me a clipping from the New York Forverts in which the well-informed Israeli journalist and editor, Mordechai Tzanim, reports that in Israel the parties that the two generals have launched are referred to as the "supermarket parties" because their platforms contain everything that anybody may desire.)

Nu, so what can we do about it? Very little, I'm afraid. Israel is a democracy and Jews are limitless democrats, as we all know. Yes, we can, of course, hope for the best. So, let's hope.

Organizations and People

what's new...

By MIRIAM HERMAN



CHANUKAH WEEKEND

There are Chanukah celebrations galore to choose from this weekend, Dec. 18-19.

The Saturday line-up includes the triple-header dinner arranged by Petah Tikvah Congregation for 8 p.m. Not only will it celebrate the holiday, but will honor Ernak Levy, Moses Oziel and Moses Benham for their 18 years of solid work on the religious school committee, as well as commemorate the second anniversary of the new building at 20 Danby Ave. where the dinner takes place. An added attraction is a draw for two tickets to Israel...A family festival, with music, magic and door prizes, sponsored by the North East Jewish Community Services from 7-8:30 at Zion Heights Junior High, 5900 Leslie St. For information, call 493-8866...A teen disco dance, put on by Beth Torah Congregation, beginning at 8 at the synagogue, 47 Glenbrook Ave...The Ohalei Yoseph Yitzhak Hebrew School party, called for 7:30 at Pleasantview Junior High, 175 Brian Dr., Willowdale...And the northern 'Y' singles (ages 35-55) dance at 8:15.

Sunday starts off with a children's concert presented by Adath Israel Congregational School at 10:30 a.m., featuring the well-known Canadian group, The Travellers...A children's party, run by the New Fraternal Jewish Association, offers a magician and a play by children of the members. That's at 2 p.m. at 120 Overbrook Place...then from 2:15 to 4, The Lubavitch Youth Organization festival for youngsters 5-13 years of age, goes on at Fisherville Junior High, 425 Patricia Ave. There will be comedian-musician Uncle Moishe, Velvel the clown, the Shirah orchestra and prizes for everyone.

OTHER SUNDAY HAPPENINGS

Other events on Sunday, the 19th — There's going to be a 50th anniversary jubilee banquet for Adath Shalom Synagogue at 6:30, with a mortgage burning ceremony and a specially printed book of the congregation's history for each member. To add to the celebration, several of the founding members will be there. A Jewish Book Month program at B'nai Israel Beth David Congregation has Rabbi Bernard Baskin of Hamilton's Temple Anshe Shalom speaking on *Some Notable Books of Current Interest*. The time is 8:30.

The World of the Singles at the northern 'Y' will be discussing *I'm Okay — You're Okay* with staff social worker Neil Goldberg. That's at 8:15.

VOYAGE OF THE DAMNED

The week continues with the Canadian premiere of the star-studded film, *Voyage of the Damned*, on Tuesday, the 21st, at 8:15 p.m. at the Plaza II cinema. The evening is a scholarship fund-raiser for the United Congregational School of Beth Emeth Bais Yehuda and B'nai Israel Beth David. The movie is based on the true story of the ill-fated liner, the S.S. St. Louis, which sailed from Hamburg in 1939 with 940 Jewish passengers aboard, and went to ports all over the world looking for a country to admit them. For tickets, contact either synagogue office.

ABOUT NOAH'S PARK

If you are at home on Wednesday, the

22nd, turn on CBC-TV at 8:30 p.m. The Nature of Things series is showing a segment on Noah's Park, a co-production with Israeli television. It is about a group of naturalists who are restocking the park with the same species of animals that inhabited the land in biblical times. The park, located in the Negev desert, now contains about 100 species, many previously near extinction.

MORE CHANUKAH FUN

Now we come to next Sunday, the 26th, and more Chanukah fun at the children's festival run by Ner Israel Junior Women's Auxiliary. Parents and children alike will no doubt enjoy the professional puppet show and famous Herbie the clown of Ontario Place. Proceeds go to charity. The time is 2:30-5 at Bais Yaakov High School, 410 Lawrence West. Tickets from the Negev Book Store, or call 781-1079.

CHAI CLUB LUNCHEON

The Chai Club at Beth Tzedec Synagogue has scheduled their luncheon for 12:30 on Tuesday, the 28th, with music by concert singer Ben Y. Kahn, accompanied by pianist Ada Lewis.

VISUAL ARTS AT THE 'Y'

Now is the time to sign up for the January visual arts program at the northern 'Y'. To give you an idea of some of the courses offered at the new Koffler Centre for the Arts, there's drawing, ceramics, pottery, weaving, printmaking and jewelry. For information, call the visual arts director Jane Mahut at the 'Y'.

LZA MEMBERSHIP DRIVE

The Labor Zionist Alliance is in the midst of an all-out membership campaign. Formed in 1910 and chartered in 1913, it now encompasses more than 1,500 families in the Metro area, involved in educational, social and cultural activities throughout the year. In the past four years, it has enrolled over 140 young adults between the ages of 20 and 30, and formed a special branch for single people. Executive director Henry Cohen-Sittayon tells us the organization is now in the process of forming a branch for young married and engaged couples.

LUBLINER SOCIETY

The Lubliner and Vicinity Society recently contributed a fully-equipped ambulance to Israel's Magen David Adom, through Toronto Hadassah-WIZO. This group of people from Lublin, Poland, first got together in 1954 and they have been meeting on a regular basis ever since. Through those 22 years they have raised money for Israel — for student scholarships, assistance to the needy, medical centres. On the local scene, they erected a monument in Dawes Road cemetery several years ago over ashes especially brought from Lublin, representing the remains of the victims of the death camps.

DEADLINE REMINDER

For the Dec. 31 issue, I will be at my desk on Friday, the 17th, and Monday, the 20th, with the deadline noon on the 20th...For the Jan. 7 paper, I will be here on Wednesday and Thursday, the 29th and 30th, with the deadline noon on the 30th.

...about people



Cantor David Nemtsov

Cantor David Nemtsov is to be the featured soloist at a Chanukah concert at Baycrest Centre on Wednesday, Dec. 22, at 7:30 p.m. The British-born tenor will present a program of cantorial, Hebrew and Jewish operatic melodies, assisted by fellow-tenor Andy Hoffer and pianist Mita Seetner. The concert, of course, is not only for Baycrest residents; it is open to everyone.

Although Leonard Baskin's first one-man show in Canada had to get off to a start without him (he is presently in London, England), the renowned artist was well represented by his brother, Rabbi Bernard Baskin, at the opening of the exhibit at the Prince Arthur Galleries last week. The brand-new gallery (it's their first one-man show) is displaying Baskin's sculptures, watercolors, pen-and-ink drawings, and some graphics from private collections that have not been publicly shown before. The show runs to Jan. 8.

The Toronto Zionist Revisionist's new executive is headed up by Harry Wolle as president with Alex Serota and Sam Polster as vice-presidents. Sheldon Lerman as treasurer and Jack Raichgod and Don Rivlin, secretaries.

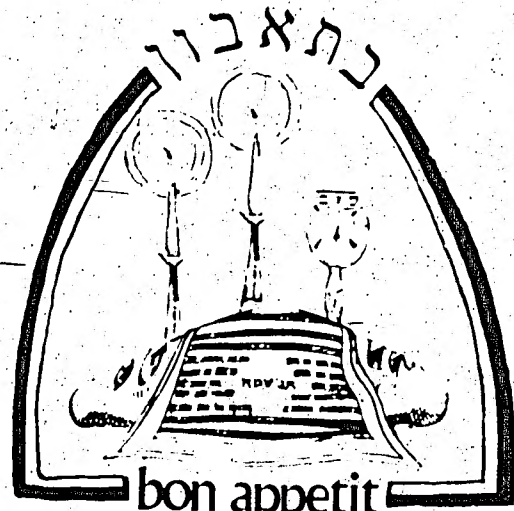
Directing all the volunteers at the headquarters of CHUM's holiday project is Morris Mincovitch, back on the job for his sixth consecutive year. The headquarters, at 1075 Bay Street, in space donated by Joseph Fruchter and his colleagues at Cadillac-Fairview by the way, is where all the clothing, toys and food items collected through the generosity of CHUM listeners, is sorted and made ready for distribution to several thousand families for the holidays. And that means Mr. Mincovitch puts in an average of 15 volunteer hours a day during the month of December.

Apparently social worker Eva Philipp has a pretty busy schedule, aside from her own private practice. This morning at nine, she appears on *June Caldwell's* CBC-TV program, *In Touch*, to talk about sibling rivalry — and what family isn't interested in that? And then on Jan. 11 she will be speaking to Adath Israel Sisterhood, together with her child psychologist husband, Dr. Rudy Philipp. The husband-wife team runs several parent education courses.

At the recent Chanukah party of the Neighborhood Senior Citizens' Mens Club, honoring retiring president Morris Smith, almost \$3,000 was raised for the Association for the Welfare of Soldiers in Israel. That was following a few obviously well-chosen words by guest speaker Rabbi David Monson! This group of 160 members was formed four years ago and meets every day at 15 Hove Street. Sam Greenspan is the new president.

Post's Toy Fund into its 28th year

By MARCIA KRETZMER



Chanukah Apple Fritters

5 large cooking apples
2 eggs, separated
2 tbsps. self-raising flour
oil for deep-frying
squeeze lemon juice
sugar
cinnamon

1. peel and core apples, cut into slices 1/3" thick, and sprinkle with lemon juice
2. beat egg yolks well, whip egg whites till stiff but not dry. Combine whites and yolks carefully, mixing in flour at the same time
3. coat apple slices very thoroughly with batter and heat oil in pan. Fry apples on both sides over medium heat, till golden and puffed. Remove, and drain briefly on kitchen paper, and serve immediately, sprinkled with sugar and a little cinnamon. Serves 4-6

Chag Urim Sameach!

copyright Marcia Kretzmer, 1976

Or Emet fund sponsors lectures

TORONTO (Staff) —

For Stuart Rosenberg, the onetime embattled spiritual leader of Beth Tzedec, life is essentially an attempt to transform "darkness into light", adversity into triumph, and bitterness into reconciliation.

Last week, in the dim faculty lounge of York University's Osgoode Hall Law School, amid an atmosphere of sweetness and reasonableness, Rabbi Rosenberg bid his recent experiences good-bye and looked forward to the future with hope and optimism.

Surrounded by about 30 friends, admirers and members of his family, Rabbi Rosenberg declared: "I don't recall anything in my life as sweet and reasonable as this night...I feel relieved and no longer in exile."

The occasion was the establishment of the "Or Emet" ("the light of God's truth") Fund at York University, created by a lawyer involved in the class action against Beth Tzedec's board of governors. The counsel, Ian Outerbridge, son of a United Church clergyman, donated his fees of about \$30,000 to set up the fund as a means of promoting the spirit of reconciliation between persons and communities.

Daniels given position

MONTREAL —

Allan Bronfman, Canadian president of State of Israel Bonds, has announced the appointment of Norine Daniels as national vice-president for the Ontario Region. The new office was created in conjunction with the expansion and intensity of Israel Bond operations in Canada.

Mrs. Daniels is the first woman ever to head an Israel Bond campaign in a major North American community. Her extensive background of community and Israel Bond service, and her numerous missions to Israel to confer with top government leaders, have borne important and tangible results for the Toronto Bond campaign.

JERUSALEM —

"We are sending you \$5 which we received by selling comics and popcorn at Winnipeg Beach, Manitoba. We hope this money will help you." (signed) Marla Morny, Larry and Susan Moser and Debby Fenson.

This letter and the accompanying gift arrived last September at the offices of The Jerusalem Post, as a contribution to the paper's well-known Toy Fund, now in its 28th year. The fund has been distributing toys to needy children each Chanukah — traditional toys for gifts to children — since the earliest days of the state's existence. Initially, during the lean years, the fund used toys. Now the gifts used financial contributions to purchase games and toys, which are distributed on the recommendation of the Ministry of Social Welfare.

Helen Rossi, guiding light of the Toy Fund who has been with the Post for 39 years, leafed through a fat folder of photographs from the early years, as she told me about the fund. "The police used to help us distribute toys in the ma'abarot (temporary settlements)," she said, indicating a heap of photos showing young men in British-style uniforms and huge handlebar moustaches handing out games and dolls to Moroccan immigrant children with shaven heads and long side-locks. There were also pictures of special outings organized for children from deprived backgrounds: boat trips round Haifa bay in the '50s, and plane trips, organized by KLM for youths who had already tangled with the police.

"You should have seen their faces when the plane took off — you've never seen such excitement," Mrs. Rossi recalled, showing me a picture of a near-incredulous 14-year old being strapped into his seat by a KLM hostess.

Many of the groups once catered to by the fund are now the responsibility of Hadassah-WIZO, the Ship-A-Box program which sends toys to the kindergartens. "We try to reach children — Jewish and non-Jewish — who have no one else in the world to buy them gifts. High on our list of priorities are the foster children."

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Volunteers assist in the distribution of toys and games in the first year — 1948 — of Jerusalem Post's Toy Fund. Drive takes place during festival of Chanukah.

dren, and also those in various institutions and hospitals."

The drive gets the first lot of gifts out before Chanukah, but the fund continues its work all year round. At the beginning, before the days of government maternity grants, the fund was associated with an organization providing lavatories to needy mothers. Since then it has answered calls from different organizations to provide sports equipment, libraries, and musical instruments, as well as toys and games. Now, a special year-round project is watches for Bar and Bat Mitzvah children in especially deprived circumstances.

"Last year, we received \$25,000 in cheques," Mrs. Rossi told me, adding that many cheques from Canadians were stranded in the mail strike in 1975. "But people tried all kinds of means to get their contributions to us. They managed to get word to people living here, they telephoned friends in the U.S. to make contributions to the fund in their names."

The fund keeps in touch with the children it aids: "They always come back to us," said Mrs. Rossi. "Last year, a young man

came into our office and left a cheque for \$130 anonymously. He said that we had helped him when he was in foster care as a child."

This year, try apple fritters as a change from potato latkes with apple

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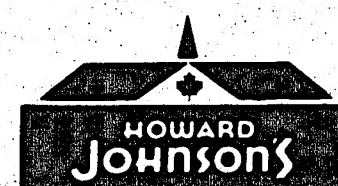
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Organizations and People

sparks from the torah Latkes to chew over holiday

By RABBI MEIR GOTTESMAN
Parshat Vayeshev/Shabbat Chanukah/Rosh Chodesh Tevet [Wednesday]
V'Yosef hurad Mitzrahaim... And Joseph was brought down to Egypt...

A few latkes to chew over Chanukah...

For weeks before Chanukah, a melamed reminded his students: "Don't forget to tell your fathers that it's a custom to give Chanukah gelt to your Rebbe..." But came Chanukah — he didn't get a penny. The next week, he taught his pupils that Abel killed Cain. The fathers came running to him furiously. "How dare you mislead our children that Abel killed Cain when Cain killed Abel?"

The melamed wagged an angry finger at them. "You're some Yiddelch... Cain killed Abel 5,000 years ago, and that you still remember. And last week, I reminded you to send Chanukah gelt — and that you forgot?"

You can't play dreidel with a knaidel — but you can turn your mazel around — for the good. Consider...on Chanukah, every Jew joins Gamblers Anonymous. We let our children spend hours twisting dreidle instead of studying Torah. It's weird — since when is G-d in the dreidel business?

Ah, but it teaches — a dreidel spins suddenly from one side to the next...The same way — sometimes it looks like there is no tomorrow for the Jewish people. The UN gangs up on us, our enemies arm themselves — but then, suddenly, G-d can turn everything around for the better overnight...

The Ribono shel Olam is the player and the world is His dreidel — we Jews have to spin with faith... (Divrai Eliezer)

How can you be a hot Jew without burning your fingers? Imagine...every night, we light all the candles with the Shammass — but then we stick the Shammass separately, all by itself. The Shammass wondered, "I am making everything *lichig* — why don't they let me light with them? What am I, a big drip?"

But the Almighty consoled her. "Listen, are you any better than my Yiddelch themselves? Everywhere they live, they light up the civilization around them, ethics, economy, medicine — but they're still made to feel that...they're apart..."

But in the end — the little Shammass will turn into a sun...

A Jew doesn't need neon lights — just a wick heart. However much his soul is darkened with *avairos*, he can still shine — with *teshuvah*. One Chanukah, when he was a youngster, the Gustin Rebbe wanted to learn how to play chess.

"Once you make a move," they warned him, "you can't turn back..."

The tzadik shook his head. "This is not a Jewish game. Whatever bad move a Yid makes, whatever his mistakes, he should always have a chance to turn back...Repentance helps for everything..." (Fun Unzer Alter Qitzer)

When the world was young, G-d created a Holy Light that you could see from one end of the universe to the other. But He saw that *rischaon* — cruel, wicked people — would abuse it, so He hid it...in the Torah. We were left with the tiny little, weak little bulbs — the sun, the moon and stars...

Once a year, the original, holy light — the Or Hapenimi — shines again...in the Chanukah candles... (Bnai Yisachar)

We don't have to give our children gelt. We have to give them light. Shabbat Shalom and a freiliche Chanukah!

Please note our current Sparks From the Torah TV schedule: Metro Cable - alternate Mondays at 9 p.m. and Tuesdays at 8 p.m.; Willowdowns Cable - Tuesdays at 8:30 p.m.; York and Keeble - Thursdays at 10 p.m.

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Women combat propaganda

TORONTO — Early in 1976, members of the board of directors of the United Jewish Appeal women's division screened a film which was being circulated in several Metro Toronto high schools. The contents of that film so outraged them, they decided to take positive action within their division to combat the insidious propaganda they had just been subjected to. It has since then been removed from circulation in the schools.

The film was *We Are the Palestinians*, which according to those who had seen it, was filled with "blatant lies and subtle half-truths."

Out of that film showing evolved a UJA study group headed by Harriet Dennis and Selma Lightman. Within a matter of weeks a series of experimental, study meetings was arranged, each featuring a well-known speaker. The results, says Mrs. Dennis, "have been successful beyond all our expectations."

The initial intention of the study group was to get the board members to come out for these special educational meetings, but they have also sparked the interest of a great many canvassers who have attended most of the sessions.

"With each study meeting we see more and more of the younger women," Mrs. Dennis commented, "and that is most gratifying to us. We're not out to frighten people, but we

strongly feel that the more informed we are about what the enemy is doing and saying about us, the better we can cope with the proliferation of propaganda."

To date, there have been nine study sessions, each of which has attracted a capacity turnout. The last two, which took place on Dec. 2 and 9, featured Mark Gavn of the Toronto Star and Nick Simmonds of the Canada-Israel Committee as guest speakers. The topics covered have

been wide-ranging from the history of Zionism, Arab attitudes towards Israel and Jews, political ramifications of the PLO, the oil mighty dollar and the Arab boycott, to Israel and the diplomatic and international scene.

"These study sessions have brought a whole new dimension and approach to fund-raising," Mrs. Dennis claims. "When we become better informed and educated ourselves, we are far more effective as UJA fund-raisers. The subjects we have so far dealt with really hit home with every one of us as Jews and as individuals living in a democracy."

The underlying theme of these study meetings has been the need to react positively, not hysterically, to the regular onslaught of Arab propaganda being fed to the media, the universities, the United Nations and the local community. One of the speakers suggested that the women contact their MPs to exert pressure on the government on Israel's behalf at the UN to offset Arab coercion regarding boycott tactics and other areas relating to Israel and Jews in Canada.

Mrs. Dennis said the study meetings are open to anyone who is interested. "We want to expose as many women as possible to the kind of



Toronto United Jewish Appeal study group chairman Harriet Morton (centre) discusses future topics with vice-chairman Selma Lightman. Looking on is Eleanor Rose, women's division chairman. (Graphic Artists)

Chanukah tune is set on paper 40 years after its conception

By MOURA WOLPERT

HAMILTON — For 40 years or more, Herbert Reiss carried a tune around in his head. A Chanukah tune which, finally, three years ago, he heard played for the first time when organist Howard Jerome opened the Temple Anshe Sholom Chanukah service with it. It has been played every year since and this year, too, it precedes the service on the first evening of Chanukah.

Long before the Second World War, when he was a student of agriculture in France, Reiss would take time off from his studies to go to nearby Paris, to the Comedie Francaise, to the

opera, to the Louvre or just to wander in the Tuilleries. It was while walking in these famous gardens that he came upon a statue depicting Sparta's *Laocoeus* pledging to free the slaves. It reminded him of the story of Chanukah and so impressed was he, that there and then he conceived a melody and verse in praise of Judah Maccabee. But he never wrote down the music.

It stayed with him when he returned to his native Czechoslovakia; while he travelled on business for his father, a prosperous landowner and hop farmer, and while he was in England in the early days of the war. The melody was still with him when he joined his family in Canada, where his father had meanwhile settled in the Niagara Peninsula as a fruit farmer. And it remained with him for many more years until one day, in 1973, he played it for Jerome, who set it down on paper.

"Rabbi (Bernard) Baskin called it 'a rousing melody,'" says 71-year-old Reiss proudly. Seated on his living room sofa beneath a painting of his home town of Saatz, he

clears his throat, tries a note or two and sings out in a strong, clear voice: "Maccabees, Maccabees..." It is indeed a stirring melody. "It was a natural effusion of my feelings," he says of the melody and verse, which he calls *A Prelude to Chanukah*.

He has written some other songs, poems and a few "splinters of ideas." Mostly in German, some in French or translated into English; all carefully printed by hand and kept together in a drawer.

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HISTADRUT IN ACTION
"SO THAT THEIR MEMORY SHOULD NEVER BE FORGOTTEN"

Mary Ciechanowski Amal Scholarship Foundation in Israel

Members of the United Organizations for Histadrut and the many friends of the Ciechanowski family were deeply saddened by the death of Mary Ciechanowski on November 28. The beloved wife of Julius Ciechanowski — Past-President of the U.O.F.H., Executive Member of the Canadian Jewish Congress and member of the C.J.C. Public Relations Committee — was in her lifetime actively involved in the activities of the Lodzer Centre Ladies Auxiliary and in all efforts on behalf of the State of Israel. She will be sorely missed by all who knew and loved her.

As a tribute to her memory, the Executive of the United Organizations for Histadrut and the many friends of the family are establishing an Amal Scholarship Foundation in the name of Mary Ciechanowski, whereby each year a needy youngster in Israel will be given the opportunity to enroll in an Amal Vocational Training School.

Two Perpetual Amal Scholarships in Israel perpetuate the name of Max Shulman

Last August, at the age of 65, an active worker and one of the most popular and respected members of the New Fraternal Jewish Association passed away. He left behind him a grieving family — wife Minnie, son Allan, three daughters, Roslyn, Beverly and Debbie, four grandchildren, brother Sam and many, many friends.

With Max Shulman's death the Toronto Jewish Community lost one of its finest and most intelligent "Folksmenschen." He was one of the generation of East European Jews who immigrated to Canada and brought to this country the best of the culture and traditions of Polish Jewry, which was so tragically annihilated in the Nazi holocaust.

Max Shulman adhered to the principles of freedom, equality, justice and brotherhood. He was an idealistic man and an ardent lover of Israel and the Jewish people. And, above all, he was the most loving, gentle and kindest of husbands and fathers.

His family will never forget him and as a concrete demonstration of their everlasting love, \$5,000.00 was contributed by his wife Minnie and the Shulman family to establish the Max Shulman Amal Scholarship Foundation that will, in perpetuity, give impoverished youth in Israel the means with which to acquire the skills and trades that will make them useful and productive citizens of the Jewish State.

Ida Pernica X-Ray room in Dr. S.B. Hurwich Project, Jerusalem.

Ida Pernica, who passed away this year, was a woman whose devotion to Zionism never faltered and who, throughout her lifetime, supported the cause of Israel in every possible way. It is fitting, therefore, that her name should live forever in the heart of Israel.

A room in the Dr. Samuel B. Hurwich X-Ray Department in the Diagnostic Centre on Ramat Eshkol, Jerusalem, dedicated to her memory by her sister and brother-in-law, Bessie and Eisele Kieselstein, is a lasting testimony of the love she bore the State of Israel.

Mr. Kieselstein is also an ardent Zionist and a member of The Frontier Branch 513, Labor Zionist Alliance. The contribution of \$5,000 which Mr. and Mrs. Kieselstein made for the room — in a project so vital for the welfare of Israel's people — is indeed a most worthy manner in which to commemorate the name of Ida Pernica.

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will hold
A SHLOSHIM MEMORIAL MEETING
for the late
DAVID COOPER ז"ל
Thursday Dec. 30, 1976 8:30 p.m.
Labor Zionist Centre, 14 Viewmount Ave., Toronto

David Cooper passed away on November 27, 1976 at the age of 77. He was very active in the Jewish community and worked for Israel's cause. In 1917 he was one of the founders of the Labor Zionist Alliance B. Borochoy Branch 124 and its Financial Secretary for the last 45 years. He served as Event Manager for 31 consecutive years of the yearly concerts held at Eaton's Auditorium and sponsored by the Branch. For many years he managed the High Holiday Services of the Farband Congregation and served on the Bialik Hebrew Day School Board, the LZA Executive and City Committees and as Vice-Chairman of the House Committee of 12-14 Viewmount Ave. buildings. He was one of the chief canvassers of the Israel Histadrut Campaign and last year was instrumental in organizing the Cloakmakers Retirees Club in Toronto. He is survived by his wife Ann, son Harold and 2 grandchildren.

Relatives, friends, members of the above organizations and members of the Cloakmakers Retirees Club, are asked to attend and pay their respects.

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Award-winners Manes, Koblinsky

UJA young leadership

TORONTO — Ronald Manes is a young Toronto lawyer with a thriving practice, specializing in general litigation, corporate and commercial law. Barbara Koblinsky is a young homemaker and mother of three. What do these two people have in common? They are co-chairmen of the leadership development committee and co-recipients of the 1976 Toronto Jewish Congress Leadership Award. (Presentations will be made at JTC annual meeting on March 6).

A native of Warren, Ohio, Ronald Manes first became involved in the Jewish community in 1968

when he was asked by the Jewish Family & Child Service to act as legal adviser for the Yorkville Triller. The trailer had been set up by JF&CS in the area as an outreach service in what was at that time the largest hippie haven in North America, outside of San Francisco.

In 1969, Manes was appointed a JF&CS board member. His brother-in-law, Allan Offman (now chairman of the UJA campaign executive and cabinet), persuaded him to join the Young Men's Leadership group, and so began his involvement in the Jewish community.

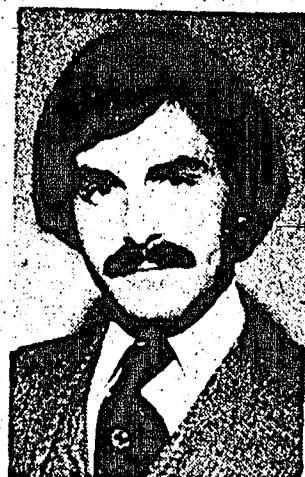
It was four years ago that Barbara Koblinsky was persuaded to take on

the chairmanship of young women's leadership. Prior to that, she was a member of the independent study group. Many members of that group also became involved in young leadership and are now active participants in the UJA women's division and have other community-oriented associations. Three years ago, she was co-chairman of the Passover Project for Co-ordinated Services to Jewish Elderly. She is now volunteer co-ordinator for the Centre for Creative Living where she works two days a week. She was also the Centre's crafts supervisor.

The young men's and women's leadership



Barbara Koblinsky



Ronald Manes

groups merged in 1975, and according to Ronald Manes, is attracting membership from a much broader segment in the

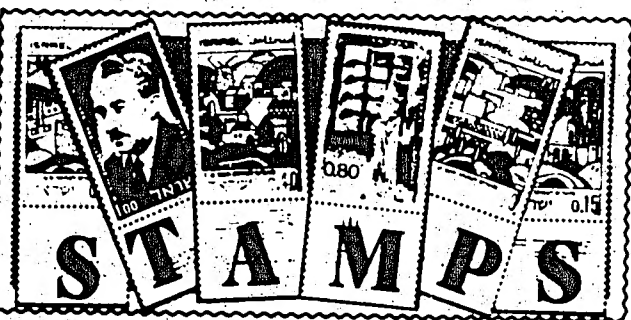
Jewish community.

"Part of our problem in the past is that we were too parochial in our views," Manes said in an interview. "That was largely due to the fact that it was left up to the agencies to make use of our people once they went through the course. We've reclaimed many of the people who dropped out."

As a board member of Toronto Jewish Congress, he says he now has an overall picture of all the community needs, particularly through attendance at budget and finance meetings. "You come to realize that money has to be spread out and you have to think in terms of community rather than your own special preferences. We all have to become more community oriented, educated and activated."

There's been a gradual change in attitude toward UJA and fund-raising within Young Leadership, Manes said. "We used to carefully avoid mentioning UJA, but I no longer feel that is proper in view of the tremendous funding that is needed for Israel and local needs. We now say it is a community responsibility to give time and money to UJA."

Jewish holidays are subject of stamps



By CHAIM YEHUDA

On June 17, 1975, Israel issued a set of three attractive stamps depicting the following famous paintings: **Chanukah** by Moritz Daniel Oppenheim (IL 1.00), **Purim Players** by Jankel Adler (IL 1.40), and **Yom Kippur** by Maurycy Gottlieb (IL 4.00).

The original Chanukah picture is part of the collection of the Israel Museum, Jerusalem; the latter two pictures are at the Tel Aviv Museum.

These stamps were printed by photolitho-

graphy by E. Lewin-Epstein Ltd. in sheets of 15 stamps with five tabs and comb-perforate 14. Of course, they are multi-colored, attempting to reproduce the actual colors of the original paintings. The paper is surfaced with phosphor.

The painting, **Chanukah**, belongs to a series of genre paintings on Jewish family life in the early 19th century.

They are reproductions by Oppenheim in grisaille (gray tints of various shades) of his originals, in order to produce good

photographic copies for inclusion in a book, **Family Scenes Jewish Life of Former Days**, which was well received in Jewish circles when published in the mid-1960s.

Oppenheim was born about 1800 in Hanau near Frankfurt. After a traditional Jewish education, he studied art in Frankfurt, Munich, Paris and moved on to Rome in 1821, where he became friendly with the Nazarenes, a group of Christian artists, and the Danish sculptor, Bertel Thorvaldsen.

Oppenheim returned to Frankfurt where he did numerous portraits, including ones of Heinrich Heine and numerous members of the Rothschild family. He has been referred to as the "painter of the Rothschilds".

Oppenheim visited Goethe after a lengthy correspondence, painted his portrait and received the title



This attractive Chanukah stamp, issued last year, has 19th century painting by Moritz Oppenheimer.

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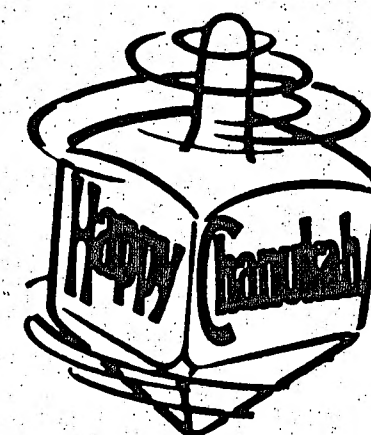
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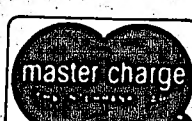


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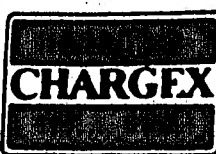


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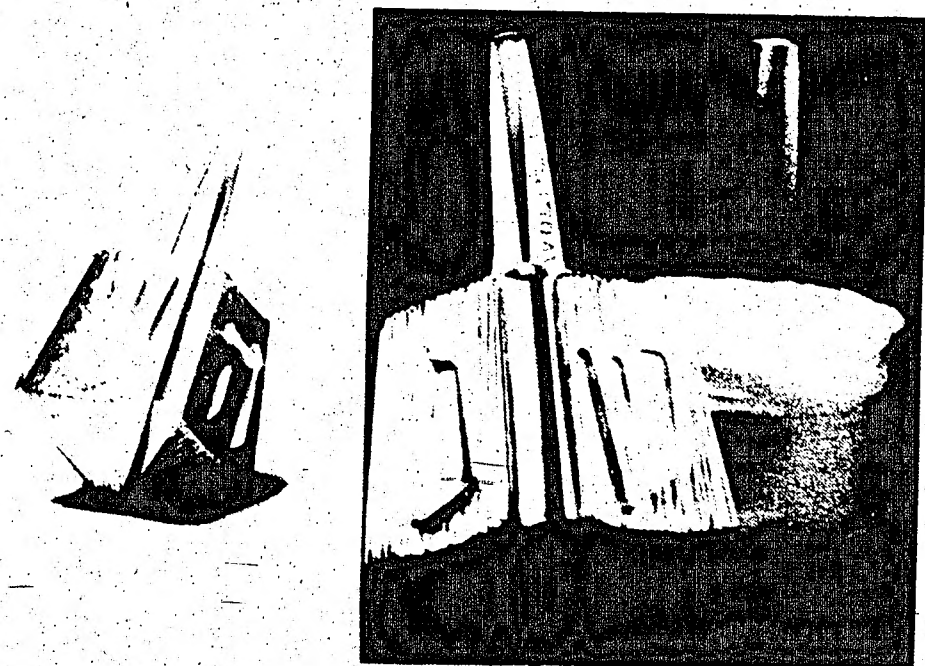


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Ludwig Wolpert (above), master of Jewish ceremonial art, watches two young visitors spin the dreidl at The Jewish Museum, New York.

WOLPERT DREIDL FOR CHANUKAH

Why are the nights of this Chanukah different? The answer is spinning for all to see. The Judaic Heritage Society commissioned Ludwig Wolpert to create a beautiful new dreidl in limited editions of 1000 in sterling silver and 120 in 14 karat gold. Each work of art is numbered and bears the Wolpert name. Brochure available from The Judaic Heritage Society, 866 U.N. Plaza, New York, N.Y. 10017.

Decorative dreidl

NEW YORK —

A new direction in limited edition art has been presented by The Judaic Heritage Society to its members and hobbyist collectors. A functional yet decorative dreidl, or traditional Jewish spinning top, has been commissioned from Ludwig Wolpert, acknowledged master of Jewish ceremonial art.

The dreidl has long been a part of Jewish folklore, dating back to the Middle Ages in Central and Eastern Europe. Hundreds of years ago, Jewish boys in cheder (Hebrew school), would pre-

pare the four-sided spinning top, either carving it out of wood or pouring lead into a mold.

The four sides of the dreidl were marked with the letters, nun, gimel, heh, shin, interpreted as standing for the Hebrew words, nes gadol hayah sham — "A great miracle occurred there," referring to the Maccabean victory and the sanctification and rededication of the Temple.

Dreidl spinning continues to be a traditional Chanukah gambling game, played by Jewish children and adults all

over the world.

Ludwig Yehuda Wolpert has been acclaimed for his success in creating modern forms of expression for traditional Jewish art objects. His outstanding works include the Twelve Tribes for the Hebrew University; a gold Chanukah for Ben-Gurion; a silver Torah case presented by President Weizmann to President Truman (now in the Truman Library); the Jewish section of the Air Force Academy chapel in Colorado Springs; and the entrance of the Jewish Chapel at JFK Airport.

His previous major work for The Judaic Heritage Society was a limited edition Kiddush Cup, commemorating Israel's 25th anniversary. A comprehensive Wolpert retrospective was recently featured at The Jewish Museum in New York, and is currently on view at the Maurice Spertus Museum of Judaica in Chicago.

Wolpert's Chanukah dreidl is 1 1/2 inches high. It is cast in solid sterling silver or in solid 14 karat gold and finished by hand to meet Wolpert's exacting standards of workmanship.

Each dreidl is numbered and bears the Wolpert name on the chiseled handle. The 14 karat gold edition is limited to 120 pieces, price, \$350. The sterling silver edition is limited to 1,000 pieces, price \$60.

An illustrated brochure is available from The Judaic Heritage Society, Suite 4011, 866 United Nations Plaza, New York, N.Y. 10017.

For Chanukah

'The Little Shoemakers' Montreal Yiddish drama group to perform a musical play

TORONTO —

The musical play, *Die Kleine Shusterlach* (The Little Shoemakers), will highlight a three-day Yiddish festival in Toronto Jan. 7, 8 and 9.

The Yiddish Drama Group of Montreal's Saidye Bronfman Centre will present the play Jan. 8 at 8:30 p.m. at Central Tech theatre, Bathurst and Harbord. There will be only one performance.

The festival, sponsored by the Committee for Yiddish, Toronto Jewish Congress, opens Friday night with an Oneg Shabbat at Beth Tikvah Synagogue. This will feature a musical program by the synagogue choir under the direction of Srul Glick.

Sunday night there will be an all-Yiddish evening in the auditorium of Asso-

ciated Hebrew Day School, Bathurst St., at which the special guest will be the artist and interpreter of Yiddish literature, Hertz Grosbard, of Israel.

Die Kleine Shusterlach, which premiered in Montreal recently, is based on a short story by Isaac Bashevis Singer and was adapted for the stage by M. Husid. Dora Wasserman, founder of the Yiddish Drama Group, is the director. Music was written by Eli Rubinstein.

The Montreal group has appeared in Toronto on three previous occasions, attracting capacity audiences. The group has travelled extensively in Quebec and was invited to appear at Laval University in Montreal.

The company performed in Nova Scotia in November at the invitation of the Atlantic Jewish Council of the Canadian Jewish Congress and is planning to go to Israel in the near future.

Tickets for the play are \$4, \$5 and \$6, and will be available at Miriam's Gift Store, 3007 Bathurst St., and Negev Book Store, 3509 Bathurst. Tickets for the Grosbard performance are \$3. The Saturday and Sunday tickets will be available at Toronto Jewish Congress, 150 Beverley St.



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Dollars-For-David, a special Chanukah project initiated by Pioneer Women through The Canadian Jewish News, congregational and day schools, is asking children and their families to share their Chanukah gelt with the children of Israel.

For many children in Israel a game, book or toy is a luxury. Dollars-For-David makes possible for more children to share the joys of Chanukah.

We hope you will use our special Dollars-For-David envelope in The CJN last week at all family gatherings during the Chanukah season, or cheques may be mailed in any envelope to Dollars-For-David, Pioneer Women, 272 Codsell Ave., Downsview M3H 3X2.

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Organizations and People



Jane Mahut (left), visual arts director of the 'Y', looks over the stitchery work entitled "Mermaid" by 'Y' faculty member Sybil Rampen. It is part of an exhibit of applique and embroidery hangings from the Oakville Stitchery Guild on display till Dec. 31 at Bathurst 'Y'. (David Groskind photo)

Celebrations will mark merger of synagogues

TORONTO — Celebrations take place this weekend to mark the merger of Beth Israel Synagogue with Shaarei Shomayim.

The festivities will be highlighted by a Kiddish banquet, Chanukah party, dedication services and the presentation of Torah scrolls for the new Beth Israel chapel on Sunday morning at 10.

Other Torahs and religious articles will be transferred to Moshav Elazar and Hebron, Israel.

Beth Israel was originally incorporated in November, 1919 as the Brothers of Jacob Congregation.

Serving the St. Clair-Dufferin area, the congregation was first housed in two cottages on MacKay Avenue, owned by Max and Becky Solotofsky. Later the cottages were torn down and replaced by a permanent structure renamed Beth Israel.

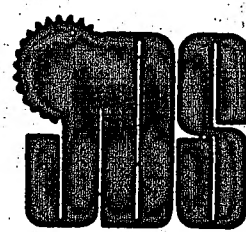


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Insoluble dilemmas

By SHLOMO PEREL

TORONTO — Latin American Jewry faces dilemmas for which there are no basic solutions, but within which it must reconstruct its life in a more Jewish direction, a Chilean past secretary-general of the World Union of Jewish Students told a University of Toronto audience recently.

The rising tide of anti-Semitism among right-wing dictatorships must be seen against the background of homogeneous Catholic societies and the attempt of the right to quash those fighting for change. Edy Rauch told a Hillel audience which included many representatives from an Ontario Union of Jewish Students conference.

"The Church has tremendous importance in the way of personal identity, and Catholics tend to feel fundamentally different when meeting non-Catholics. The Jews are therefore under much

pressure to play down their Jewishness, to make it covert, sometimes even to abandon it." He said he was speaking from personal experience and observation. He is currently completing his doctoral thesis on Jewish education at Harvard University.

"The large anti-Semitic literature is an everyday phenomenon in these countries, and one learns to live with it," he explained, "but the present situation is full of uncertainty and each one of us must be vigilant."

"In Argentina," he said, "there is evidently an alliance of the government with the anti-Semites. There wouldn't be such a literature unless the state allowed it, and many officials would like to use the Jew as an economic scapegoat. This has even been discussed at the cabinet level and has so far been rejected."

"The Jewish condition must be further seen against the socio-econom-

ic makeup of the continent, in which 60-70% of the people go hungry and live under oppressive semi-feudal rule," said Rauch. "The Jews, almost totally in the middle-class, and caught between the rich and poor, try to accommodate to whichever regime is in power. Living this way under dictatorships has made them politically naive and incapable of sophisticated politics, and that is unfortunate."

At the same time, added Rauch, some of the youth is pulled both into Jewish involvement and the fight for social justice. Yet the two cannot comfortably co-exist, because it would be too precarious for the Jews to get involved in opposition politics. The attempt to resolve this dilemma occurs mostly through the socialist-Zionist youth movements, he said, but it is unsatisfactory, and their members tend to either go on aliyah to kibbutz or com-

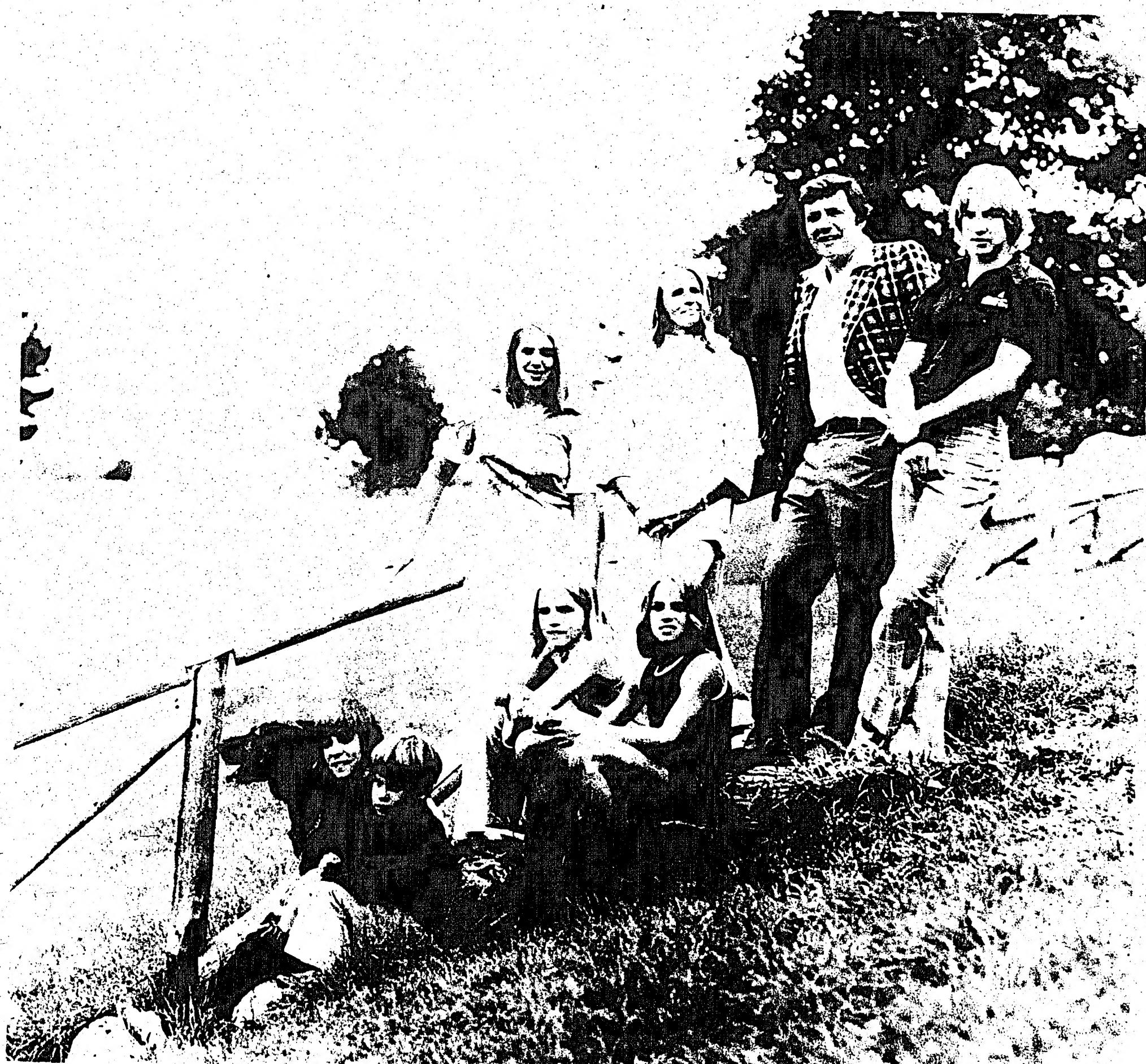
pletely over to the non-Jewish left.

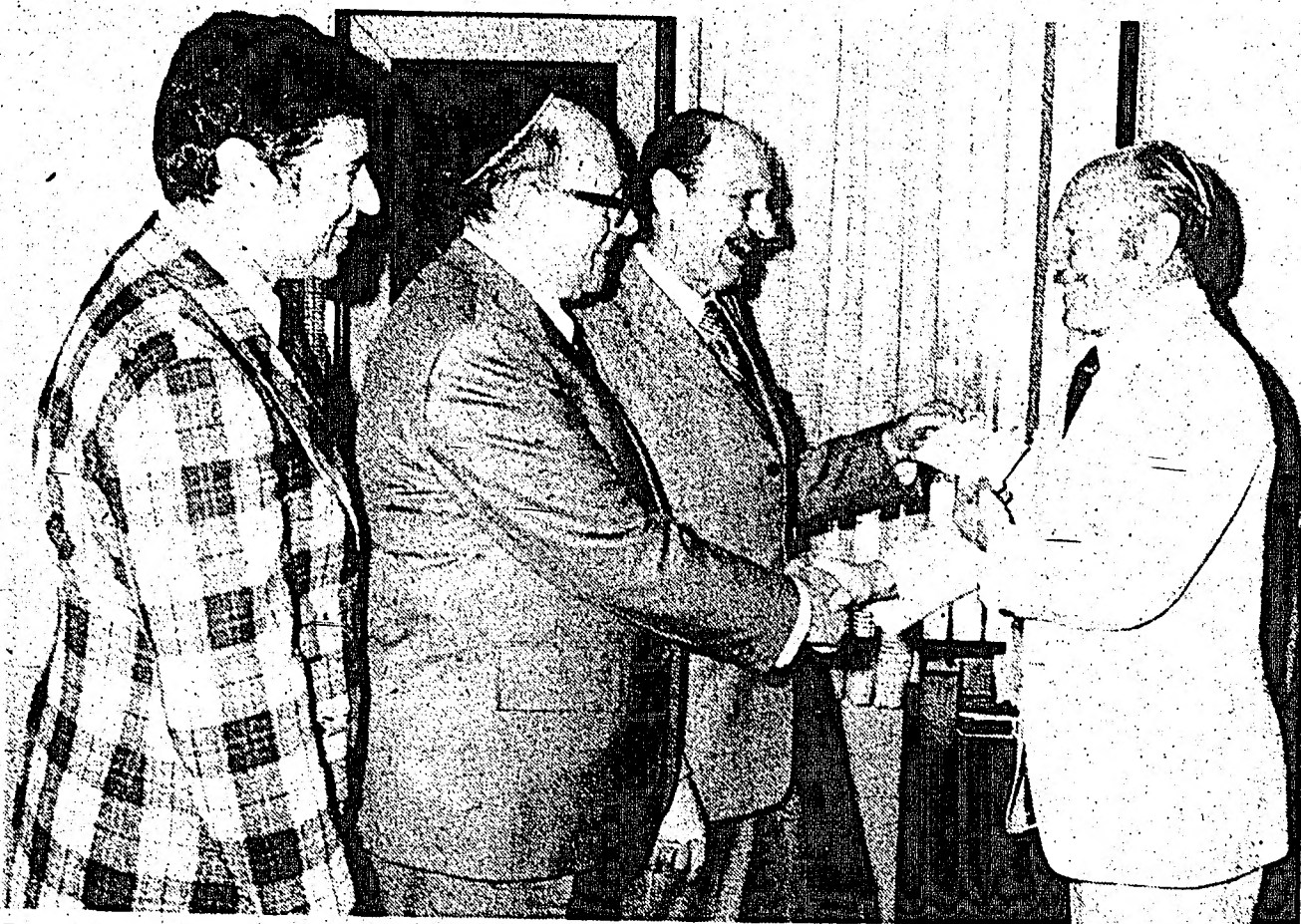
Many Jewish youth were involved in Chile's Popular Unity government, Rauch said, and Salvador Allende himself was very sympathetic to the oppression of the Jews. Even as he was being isolated by the West, he protested to the Syrian government against the persecution of Syrian Jewry.

Rauch posed one of the central questions: How can one build a truly Jewish life in a situation so full of dilemmas? He felt that, outside aliyah or emigration, there is no definitive resolution of the many contradictions.

"The Jewish immigrants to Latin America, mainly refugees from fascism and from oppression of the late 19th century," he said, "had come as middle-class assimilated Jews, with very few rabbis or leaders among them, and this is reflected in the nature of the communities."

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Delegates from the Toronto Jewish Association of Hungarian Descent Armin Weiss (second from left) and Dr. Eugene Verry present cheque to Israel Consul-General Shmuel Ovat for the Association for the Welfare of Soldiers in Israel. Looking on is Irving Marlow, chairman of the program in Toronto. (Graphic Artists)

Questions about Aliyah

QUESTION: What is aliyah for retired people like?

ANSWER: Retired people who are interested in immigrating to Israel must take several important factors into consideration. Firstly, they must rely on a steady source of income, since they will not be working in Israel. They must also take into account the expense incurred in shipping of their furniture and household goods (should they decide on taking it).

Retired immigrants from the United States and Canada are entitled to practically the same benefits as other olim, but there are some important exceptions. Retired olim are not entitled to an immigrant mortgage or immigrant housing. Therefore, if they want

to purchase an apartment it must be on the private market and they must make alternate financial arrangements regarding a mortgage if they need one.

Assistance in renting an apartment applies to retired as well as other immigrants. One important consideration for retired immigrants is the issue of health insurance. There are various rules and regulations regarding health insurance. An Israel Aliyah Centre representative should be consulted.

Retired immigrants get a shipping and transportation loan as well as all custom benefits relating to all other immigrants. If you have a question pertaining to aliyah, submit it to Israel Aliyah Centre, 788 Marlee, Toronto.

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Plaza celebrates 23rd birthday

TORONTO — Shopping centres are a part of the Canadian way of life, says Maurice Abrams, promotion director of the 36-store Lawrence Plaza.

The Plaza, now 23 years old, is more than a shopping mall, he adds, it's a place to congregate, to socialize, "to pass the time of day", a neighbor-

hood centre in an area of high Jewish concentration.

Recovering from a competition setback caused by the construction of the nearby Yorkdale centre, storeowners reorganized the Lawrence Plaza Merchants' Association four years ago and are experiencing a sales comeback.

The Association publishes a co-op tabloid distributed to area residents by mail and sponsors side-walk sales, fashion shows and seasonal events, like a back-to-school safety day. President of the Association is Sid Pearlman, owner of the Lawrence Plaza Pharmacy, now located in The Bay.

Earlier in the year, the Plaza suffered a fire which destroyed seven stores and offices, including one housing the Jewish Family and Child Services. But Abrams says renovations to the damaged buildings will begin shortly.

The face of Lawrence Plaza has changed over the years. Among the original stores were: Agnew Surpass Shoes, Bank of Nova Scotia, Canadian Imperial Bank of Commerce, Carm's Shoe Re-

pair, Geller & Glazer Hardware, Health Bread, Lawrence Plaza Barber Shop, Loblaw's, Penningtons, Plaza Food Centre, Reitmans, Tamblyn Drug-mart, Town Shoe, and Woolworths.

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In receiving the confirmation letters from all parts of the world, it is heartwarming to have relatives write letters thanking Baycrest and the lodge for this great mitzvah at Chanukah.

This year there are approximately 75 calls to be made in two hours. These calls are scheduled every five minutes and 10 extensions are used in the Home.

The men from the Wilson Heights Lodge have a long and rewarding day. They start at 10 a.m., making final plans for the day, and finish, exhausted but exhilarated, at 3 p.m.

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'Miraculous accomplishment'

Victory of Maccabees parallels establishment of state of Israel

By RABBI SELIG KOROLNEK

The miracle of Chanukah did not only consist in the unusual burning time of the little cruse of oil, but also in the miraculous victory of the Maccabees. It was indeed an unnatural event when a handful of Jews, poorly armed, could overcome the mighty Greek military establishment.

The Maccabean victory is important because it represents the first time in recorded history that a nation went to war in defence of freedom of worship.

In terms of Jewish history, it was an important victory because for the first time in several hundred years the Jews had an independent state of their own. That victory parallels the establishment of the state of Israel in our own day.

Yet, all this information about the Maccabean revolt and eventual victory may have remained a mystery to us had it not been for the preservation by others of the Apocryphal Books, among them the Books of the Maccabees.

Jewish sources, particularly the Talmud, gloss over these crucial aspects of the Chanukah story. In all the traditional accounts, there is no mention of battles, not even a suggestion of a new independent state. Instead, the rabbis of the Talmud chose to emphasize only the miracle of the oil.

Why? Because the rabbis of the Talmud were limited pacifists.

Peace was their ideal, not war! They refused to glorify any military exploits. And I use the term



Rabbi Selig Korolnek of Cambridge discusses significance of Chanukah festival.

limited advisedly, because in times of crisis they participated and supported war.

One of the fictions of Jewish history is that the Jews never fought, that they were absolute pacifists. Hannah Arendt, in her *Eichmann in Jerusalem*, emphasizes this misconception. Modern Jewish historians, on the other hand, reveal that Jews in all ages carried arms and participated in the military expeditions of the countries wherein they lived.

Only this can be said, that they rarely extolled the heroes or the victories.

Today, when nations celebrate the anniversary of their independence, they present military parades, patriotic speeches and exhibitions of their

latest weapons. The rabbis of the Talmud, by contrast, commanded us to celebrate our independence by kindling lights. It was to be remembered as a spiritual, not a military, victory.

Thus though the festival of Chanukah is minor, its message to modern man is of supreme importance. It is a guide to our involvement in war and peace. It places before us the Jewish historic attitude to war. To use contemporary terminology — we are neither doves nor hawks.

We are not doves. In time of crisis, when our religious freedom is being strangled, when forces of evil attempt to overrun the world, we have the obligation to fight. We fought and we will fight!

But, the holiday of Chanukah also teaches us not to be hawks. To me the hawk is symbolic of anyone who glorifies war. This lesson of not glorifying war has yet to be learned by mankind.

So much of history concerns itself with military heroes. Our schools glorify the exploits of Alexander the Great, Julius Caesar, Genghis Khan, and Napoleon, who spread death and violence, rape and plunder wherever they went.

History is peculiar in that it tends to cover up the true havoc, destruction and suffering which these heroes brought about. Already historians are evaluating the military genius of Adolf Hitler. This then is the message of Chanukah. Fight

if you must! Send forth armies if you cannot avoid battle! But remember forever, that war entails death and suffering, the killing of the innocent and the maiming of the defenseless. Never glorify war.

The pupils of an eminent rabbi complained about the existence of so much evil in the world and asked him how they might drive out the forces of darkness. The rabbi instructed them to take brooms and sweep the darkness from the cellar of the synagogue. The bewildered pupils went down to the cellar and attempted to sweep out the darkness.

When this failed, again they approached their teacher and he advised them to take sticks and beat vigorously at the darkness. This, of course, did not help either.

Then the rabbi suggested that they descend into the cellar once more and shout at the darkness and protest loudly against it. When this likewise failed, he said: "My children, let each of you meet the challenge of darkness by lighting a candle."

The students descended into the cellar and kindled their lights and behold the darkness disappeared.

In these days of gloom, as the world lives under the dark specter of war and annihilation — the Jew lights his Chanukah candles — hoping and praying that others will follow suit and learn the lesson of Chanukah which is in its own way, a prescription for peace.

Rabbi Korolnek is spiritual leader of Bnei Israel in Cambridge.

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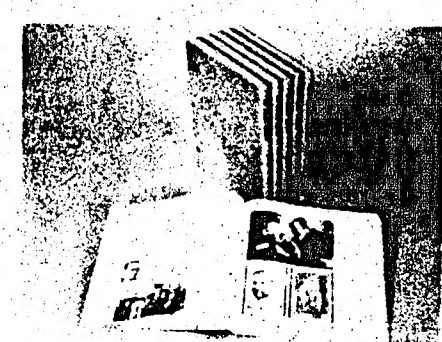


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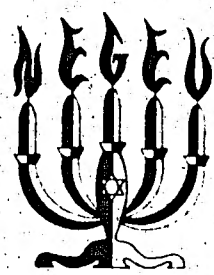
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Arts



This watercolor entitled "Walnuts/Filberts and Red Kidney Beans" by Aba Bayefsky is part of exhibition of the Toronto artist at Art Gallery of Ontario.

Aba Bayefsky captures Kensington's vitality

By JULIANNA BORSA

To commemorate the 100th anniversary of the Ontario College of Art, a mammoth retrospective of its evolution has been mounted at the Art Gallery of Ontario until January.

On a smaller scale, the college itself has chosen to celebrate its anniversary by introducing a continuing program of exhibitions by distinguished faculty members.

The first so honored was Aba Bayefsky who has been teaching in the department of fine arts since 1957.

Bayefsky has been fascinated with Jewish life in the Kensington Market area over the years. His most recent watercolors and drawings (from 1974-1976) are the culmination of several years of observation of its changing scene and people.

People have always been central in Aba Bayefsky's work. The Toronto-born artist was an "official war artist" during World War II.

Stationed in Germany with the Royal Canadian Air Force, he completed a series of drawings and paintings based on conditions in the Bergen-Belsen concentration camp immediately after the liberation. These are now in the National Gallery, Ottawa.

In 1949 he went back to Europe to complete a series of pen-and-ink drawings in camps for displaced persons in Paris and Milan.

Today in this exhibition, his work in watercolor, built on the sombre oils of the '50s, concentrates on the vitality and spirit of Kensington Market. In quick strokes Bayefsky captures the gesture of a figure, the detail of his merchandise, the character of a stall.

Compressed into the foreground, his people convey the immediacy and crowded atmosphere of the area.

Arbitrarily arranged around his central figures are the variety of produce and lettering on shop windows as part of the design. The space quickly fills as



Aba Bayefsky

his broad brush strokes flitter over the surface.

As Paul Duval wrote, "Bayefsky's art has presented many aspects of

the human condition. It has known terror, in his series of canvases of the abysmal pits in Belsen. It has known religious celebration in his synagogue murals. It has contained fantasy, as in his Paul Bunyan series.

"But if I were to pinpoint Bayefsky's creative home, I would place it in those few downtown Toronto blocks which are called Kensington Market."

CORRECTION: The work reproduced last week in this space was wrongly identified as Michael Steiner's sculpture at the David Mirvish Gallery. Actually, the sculpture was Sorel Etrog's bronze work entitled *Head* on display at the Marlborough Godard Galleries. We apologize to the artists and galleries involved.

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'Voyage of the Damned' Tragedy misrepresented

film

By LYNN SLOTKIN

If ever there was a movie that deserves to be condemned for misusing and misrepresenting a Jewish experience then *Voyage of the Damned* (playing soon at the Plaza II cinema) is it. It is a travesty.

In May, 1939, 937 Jewish refugees were allowed to leave Hitler's Germany, as an example of his "goodwill," by sailing on the S.S. St. Louis from Hamburg to Cuba. What they and the captain didn't know was they were all pawns in the Nazi propaganda machine, and that they were never intended to land in Cuba or any other port.

The story is shameful and shocking and should be told again and again. With a sensitive and perceptive director, the movie could be devastating.

Stuart Rosenberg, director of the film, proves that he is not that man. Because he has allowed screen writers Steve Shagan and David Butler to have a glimmer of a clue as to how to intelligently translate this excellent book (by the same name of Gordon Thomas and Max Morgan Witts) into a mess.

Shagan and Butler don't have a glimmer of a clue as to how to intelligently translate this excellent book (by the same name of Gordon Thomas and Max Morgan Witts) into a mess.

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screenplay. The relationship of characters introduced at the beginning of the film is never explained until the middle of the film, and sometimes, not at all. Actions are never fully explained or developed.

The captain feels early on that he is being used as a pawn, yet it is never explained why and it should be because it's all there in the book. One passenger attempts suicide, yet we have to wait till the end of the film to find out that he made it.

Two lovers die together, yet it is not explained until several scenes later that it is suicide.

Some of the acting is abysmal. Faye Dunaway as Denise Kreisler is in the film only for her mannequin qualities; the lady is no actress. But she does wear designer Phyllis Dalton's costumes well, even if they have nothing to do

with the style or feel of 1939.

Orson Welles as Estdes, is so bloated with overweight that he wheezes and gasps for air in between words, let alone lines. And he has the most contagious look of boredom on his face.

To top this joke of a performance he is wearing the same suit he always wears on the Johnny Carson show. So much for authenticity.

But to save this film from total despair there is Julie Harris as Alice Feinchild who conveys more pain and grief with a look on her face than a lot of actors could with reams of dialogue. Wendy Hiller as the proud and serenely dignified Rebecca Weiler; Max Von Sydow as the gentle, compassionate Captain Schroeder; Oskar Werner as the stoical Dr. Kreisler; and Lee Grant as the pitiful, helpless Lilian Rosen.

There are other fine performances, albeit painfully small ones.

As I said, heading the list of those to blame is director Rosenberg; he allowed all this to go on, not seeing the mess it was developing into. He has managed to make a forgettable movie out of an unforgettable incident in our history; we deserve better, and an apology.

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Trumpeter Paul Grosney — bandleader, sideman, booker and contractor.

Trumpeter Paul Grosney MUSICIAN OF INFLUENCE

By LEWIS LEVENDEL
CJN Associate Editor

TORONTO —

What sparked Paul Grosney's interest in the music business? Was it an overriding desire to play jazz, or to entertain hundreds in concerts, and night clubs?

According to the 54-year-old trumpeter, whose music most Torontonians have probably danced to at one time or another, "I hated to get up in the morning. I heard musicians worked at night, so I decided to become one so I wouldn't have to get up early."

This son of a Winnipeg delicatessen owner achieved his desire not only to become a musi-

cian, but today is one of the most powerful men in the Canadian music industry. And because he's a band leader, a sideman in a dixieland band, a booker for night clubs and trade shows, a contractor (arranging to get musicians for orchestras) and a busy performer playing at everything from commercials to Bar Mitzvahs, he seldom gets that opportunity to sleep in late in the morning.

But that doesn't disappoint the rotund musician. Music is his life and life right now couldn't be better.

It wasn't always that way. In 1948, fed up with music politics, he left Toronto to return home to join his dad in the delicatessen business. But a year later, he was back in the business leading an orchestra at the local Rancho Don Carlos — an eight-year stint in which he played behind such entertainers as Bob Hope, Lena Horne, Sammy Davis and Sophie Tucker.

He's been back in Toronto since 1959. You may have heard him playing at the Barclay Hotel, the King Edward, Town Tavern, Colonial, Royal York, Park Plaza or the Franz Josef Room.

Grosney is part of a group of versatile popular musicians here who are considered second to none in their field. As a contractor, he brings together musicians, often for out-of-towners who don't

know the men here.

He started contracting seven years ago at the request of Allan Blye, a former Toronto cantor, who's now a leading producer of TV musical variety shows in Hollywood.

His first contracting job was the Andy Williams summer show starring Ray Stevens. His latest filmed at CFTO, starring Olympic skating champion Dorothy Hamill. Among the other shows he has worked for, are the syndicated *Bobby Vinton Show* and CBC's shows, *The King of Kensington* and *Sidestreet* (background music).

He says he doesn't let emotions get in the way of hiring. "I find the best guys for the job, not my friends...I've even been physically threatened on occasion."

He got into the booking end of the business in Winnipeg in 1954. Manitoba liquor laws were relaxed and there was a need for that sort of service. He knew whom to contact and how to negotiate.

Today, he's the booker for Bourbon Street, considered the number one jazz club in the city. Basin Street, plus a number of club dates and industrial shows.

Bourbon Street only seats 84 and therefore only soloists such as Zoot Sims, Paul Desmond, Joe Venuti and Red Norvo are brought in, to be backed by a local rhythm section. This is a jazz-oriented

town," says Grosney. Audiences here are a little more cosmopolitan than in most cities, he continued, noting middle-of-the-road music is popular.

Grosney didn't start playing the trumpet until he was 14. Why the trumpet? Because it was the cheapest instrument. He took it up with such fierce dedication that he decided not to pursue a chance for a professional hockey career.

After studying in Toronto, he entered the RCAF and was part of a troupe

appearing at radar stations, small hospitals and once as back-up to Frank Sinatra.

Following the war, he joined the band of George Auld, an ex-Torontonian in New York. When the band was busted, he returned to play with Bert Niosi at the Palais Royale. From there, he went to the Club Normandie, prior to his one-year sabbatical.

Of all the performers he's backed, he says Lib-erace was the most considerate. At the opposite end of the scale were Tony

Martin and Danny Kaye. Today, Grosney enjoys playing dixieland at concerts throughout the city, from parks to DJ's, as the trumpeter with the Trump Davidson aggregation. "I like Dixie because it's the happiest music. He plays in a warm, crisp, open style, somewhat similar to

his idol, the late Bunny Berigan.

Married, he has a son who teaches school in Kingston. As for the future, he has no plans on slowing down. "My chops are fine," he remarks, "and I love what I'm doing."

Saul Bellow displays a paucity of fire or passion for Israel

books

By BERNARD BASKIN

To Jerusalem And Back By Saul Bellow

Saul Bellow, eminent American novelist and Nobel Prize winner, spent several months in Israel in late 1975. This extended sojourn permitted him to examine the Jewish state in all of its colorful and exciting diversity. Now he has given us a personal account of his experiences and impressions.

This is not a conventional travel diary, but a slender volume of vignettes, assorted jottings and odds and ends of facts and emotions. Bellow uses his singular intelligence and unique ability to range

from the comic to the bitter, from the nostalgic to the meditative, from the earnest to the flighty.

He talks with everyone who can help him understand what makes Israel tick: doves and hawks, pessimists and optimists, newcomers and veterans, politicians and the man on the street. He is anxious to understand Israel's problems, accomplishments and concerns.

There are shrewdly lined portraits of persons, famous and unknown. The book crackles with ideas and is filled with references to books, writers, and the makers and shapers of modern history.

Bellow, as a Jew and humanitarian, is concerned with the survival of Israel. He laments the innocence of the Western democracies in the face of implacable Soviet aggression. He inveighs against the simplistic Marxism of Jean Paul Sartre. But his basic stance is a kind of

weary detachment. There is little fire or passion for Israel. His well-honed paragraphs are non-committal. Bellow makes himself a sounding-board for variegated opinions and feelings and reproduces them all in a stimulating fashion.

In a mystical moment, Bellow writes: "I sometimes think there are two Israels. The real one is territorially insignificant. The other, the mental

Israel, is immense, a country inevitably important, playing a major role in the world, as broad as all history — and perhaps as deep as sleep."

To Jerusalem and Back provides knowledge and insight about the two Israels' more successfully than most conventional and formal studies. It is unfortunate that the Jew in Bellow did not speak out more loudly and firmly.



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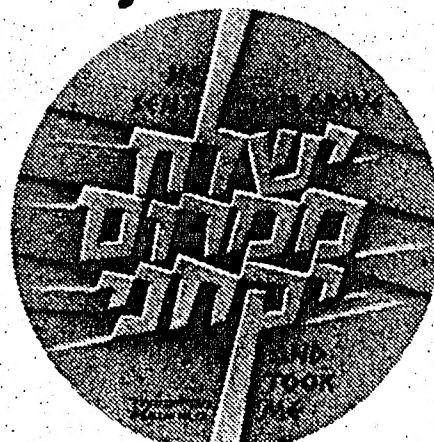
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A Page of Testimony

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Name of spouse (if a wife, add maiden name) שם בן זוג (אם נשואה, הוסיפי שם נעוריה)

Place of residence before the war מקום מגוריו לפני המלחמה

Places of residence during the war מקומות המגורים במלחמה

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I, the undersigned, אני החתום, הגרתי ב (כתובת המלאה) relationship to deceased קרבה (הנפטר) אחרת

hereby declare that this testimony is correct to the best of my knowledge. מכאן, אני מצהיר כי עדות זו נכונה לפי מיטב ידיעתי.

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Toronto Jewish Congress will make available these forms for those who lost relatives in Holocaust. When completed, forms will go to Yad Vashem in Israel.

Former commander heads new project

TORONTO (Staff)—A decorated commander of the Free French Underground during World War II has been named chairman of an ambitious project designed to collect the names of Jewish victims who perished in the Holocaust.

Charles Wittenberg, who counts the Croix de Guerre among his eight war decorations, is in charge of a joint Canadian Jewish Congress — Toronto Jewish Congress project of historical importance. The 62-year-old Toronto resident, who immigrated to Canada in 1948, hopes to add at least 70,000 names to the list of almost three million known victims of the Holocaust.

As part of a worldwide effort to record the six million names of the Holocaust martyrs, Congress plans to send out some 80,000 "pages of testimony" to Toronto synagogues and Jewish organizations and clubs. People who lost relatives in the war can pick up the forms there.

The completed "pages of testimony" will then be forwarded to Yad Vashem, the martyrs' and heroes' remembrance authority in Jerusalem, Wittenberg said.

Although he is optimistic that close to six million names will ultimately be collected, he is cognizant that one of the major difficulties involved here is that many communities were entirely wiped out and therefore it is all but impossible to record the victims' names.

According to Wittenberg — known as "Mysterious Charles" during the war years — the gathering of all the names is vitally important, in order to disprove the anti-Semitic canard that "only" a few hundred thousand Jews died in the Holocaust.

"The crimes of the Nazis must be revealed and recorded for posterity, otherwise the Holocaust might be forgotten," he said in an interview.

Wittenberg said Jews risk a second Holocaust if they forget the misdeeds of the past. "If Jews had been familiar with their history, they wouldn't have been lured into the gas chambers," he noted. "We're becoming complacent, taking things for granted," he added, without specifying what possible dangers face Jews in the future.

The former resistance leader deplored the fact that Jewish and public schools are doing what he thinks is a poor job in educating the younger generation about the Holocaust. He suggested that the Board of Jewish Education here prepare a course curriculum on the Holocaust for future use in schools.

Wittenberg disclosed that he is the only man alive whose war documents are displayed at Yad Vashem. During the war, he and his wife Eva were involved in the capture of numerous collaborators, the sabotaging of munition factories and the forging of false documents.

He survived the war partly because he did not register as a Jew. He said he warned Jews not to register, but in the summer of 1941 the Jews of Lens — near the Belgian border — "elbowed each other to get registered first so they could return to their businesses."

Perhaps Kibbutz Yehel will change all that. The name "Yehel" means "will shine," "will illuminate," "God's light," or "to pitch tents." Now that tents are pitched, the land is being worked, and plans are being made for building their future, hopefully, these kibbutzniks will shine and illuminate with God's light, and convince

Dedication of kibbutz launches movement

By RITA EISENDRATH

NEW YORK—

Israeli history will probably record that the Reform movement in Israel began on Thursday, Nov. 18, 1976, with the dedication of its first kibbutz. Although the Progressive or Liberal movement, as it is known in some countries, has existed in Israel for almost 20 years, serving 11 congregations now, Israeli politicians, even Prime Minister Rabin, and the press, in general, considered this occasion a new expression of solidarity with Israel.

Travelling from Jerusalem to the Arava near Eilat with one of the kibbutzniks, a 20-year-old Chicago boy, who had already completed his Israeli military service, was an introduction to the young peoples' hopes and aspirations, fears, and anxieties.

Disenchanted with his teen-age life at home, Bobby elected to investigate a youth group in Israel, which decided him to join the garim of this new settlement. Undoubtedly it presented difficulties, but now, with dual citizenship, he is not sure he will renew his American passport, totally committed, as he is, to his life on the kibbutz.

I remember, clearly, Ben-Gurion's challenge when we first met in 1964: "Bring your people and you will receive your rights." Many of our people have since made aliyah, but neither the Reform nor the Conservative rabbis received their rights in Israel — the rights to legally perform weddings or burials within their own congregations.

Perhaps Kibbutz Yehel will change all that. The name "Yehel" means "will shine," "will illuminate," "God's light," or "to pitch tents." Now that tents are pitched, the land is being worked, and plans are being made for building their future, hopefully, these kibbutzniks will shine and illuminate with God's light, and convince

the Orthodox establishment that Diaspora Judaism must practice religion freely.

These Israeli and other youth from the Movement for Progressive Judaism, gathered with the purpose of founding a permanent community, integrating Jewish values and social idealism, are rooted in the distinctive pattern of Reform Judaism. Their determination to express the needs of kibbutz members through study of Jewish tradition, combined with agricultural and military training, should lead the way for others outside the established party lines in Israel. Their 900 acres of arid land will become an integral part of the regional settlements already in existence, whose members arrived in bus-loads together with exchange students from North America, to say "Shalom."

The World Union for Progressive Judaism hopes eventually to recruit 400-500 youths and adults from its 25 countries to confirm the faith of its young pioneers, as well as that of its foster Kibbutz Kfar Hamacebi, where we first met together only two years ago. Since then, enormous strength and success are evident. Fruits cultivated refreshed the guests.

Poultry is being raised and industrial projects are envisaged for months when agriculture is impossible. This new light in the desert promises the fulfillment of Israel's Declaration of Independence — that all human beings will be equal, regardless of religion, race, or sex; that "strangers in the land" will be welcome, and that freedom, justice and peace will prevail for all.

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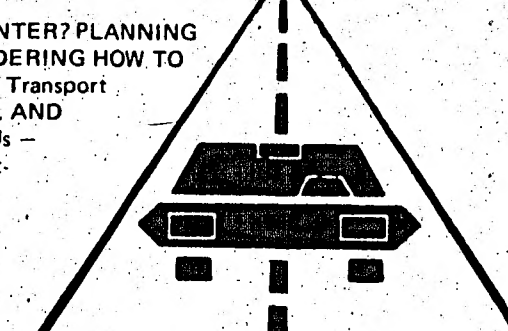
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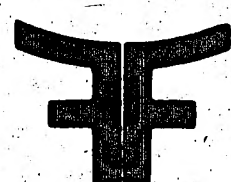
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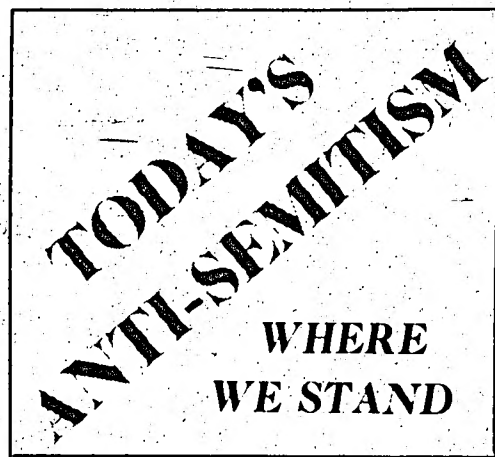


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Legislating hatred out of existence reflects dilemma of democratic society



By TOBA KORENBLUM
[Second of Four Parts]

TORONTO — The material is slick, sprinkled with sweeties, blaring headlines and sensationalized stories. White Power, the official organ of the National Socialist White People's Party, sports pictures of American Nazi George Lincoln Rockwell, riles against the black rapists and murderers, advocates an Aryan revolution and castigates the pernicious alien Jewish influence.

The monthly paper — which includes a bibliography on Nazi history, Aryan culture, and such anti-Semitic classics as *Did Six Million Really Die?* — is mailed from an address in Arlington, Va. And it's available here, in Canada, and many other parts of the world, through the mails. It is the very kind of vicious slander — extended into the "dial-a-hatemonger" message produced by branch plant groups here — which causes backs to arch.



Alan Borovoy, civil liberties official

And, for those who naturally associate anti-Semitism with the carnage of Holocaust and pogrom, it launches an emotional war cry for action, public moral indignation, and even more so, legislation. "It concerns me greatly that the Jewish community has not supported more vocally such legislation," writes one reader of *The CJN*. "We must not forget the lesson learned by the Jews in Germany who were as secure as we Jews of Canada."

This country and province have already enacted protective measures in the field of human rights and human hate, significantly with the encouragement of the Jewish Community. The 1970 hate propaganda bill, the Ontario Human Rights Code to monitor discrimination in such areas as employment and housing and a section of the Post Office Act to control the dissemination of "spurious and obscene" material.

Spurred by public protest and the appeal,

of Ontario Attorney-General Roy McMurtry, the federal government has drafted an anti-discrimination code which, among other things, counters racially-biased messages transmitted over the telephone. Under the human rights legislation, any group ignoring a government order to halt the tape-recorded messages runs the risk of one year in jail or a fine of \$5,000.

In retaliation, The Western Guard, singled out by Justice Minister Ron Basford, lashed out at the minister in their latest phone recording and defended their right to air their views. "There is a vast difference between truth, political statements and racial hatred," intones their spokesman, who claimed the recent federal measures contravened the Canadian Bill of Rights.

The delicate matter of legislating hatred out of existence reflects the dilemma of a democratic society. It puts into opposition two conflicting rights: the right of freedom of speech and freedom from discrimination and bigotry. Ironically, in the history of civil rights, the Jew has often been in the forefront in protecting both these cherished values.

"I think the existence of the law has been a deterrent," says Ben Kayfetz, executive director of Canadian Jewish Congress' National Joint Community Relations Committee. And so his Committee argued in their brief on the hate propaganda bill, and still holds the position that: "The existence of these laws, public knowledge of them and their enforcement are acts which are themselves educative in nature, and which reflect public policy as enunciated by government." Echoes NJCRC Chairman J.C. Horowitz: "Legislation is the best education there is when it comes to prevention." Still, it is difficult, adds Kayfetz, to draw the line between hatred and free expression.

As early as that 1969 brief, Congress called for the abolition of code-a-phone messages which it called "a valid example of hate-mongering being carried on overtly and blatantly, using the facilities of a public utility." Lita Rose Betcherman, an Ontario Human Rights commissioner, supports the Congress position. "There is a big difference between free speech and a license to incite hatred," she says. "I have no problem drawing that line philosophically. Hitler's big mouth brought out hatred and organized it. He didn't create it, but he built on it."

Concurring with the appeal to law as educator, Rev. Roland de Gennelle, national director of the League for Human Rights of B'nai B'rith, argues: "Law sets the moral tone, as well as acting as enforcer. While I would counsel for protecting the rights of the individual I don't see the danger now of going too far in terms of legislation."

Alan Borovoy, counsel and guiding light of the Canadian Civil Liberties Association, disagrees. There is a threat of over-legislation, he believes, and for that reason, in a somewhat unpopular move as far as many Jews are concerned, his association opposes the federal plan to clamp down on the phone messages. "At what point does something express hate?" he asks, "and at what point is it legitimate polemicizing?" Pointing to black power advocates as an example, he asks again, do we want to risk curbing dissent just because some disputes in political and social spheres are bitter?

Realizing the sensitive ground, Borovoy wrote in the CCLA's brief on hate propaganda: "The dividing line between creative tension and destructive hate will often be difficult to draw...The problem

with any legislative proposal is how to secure the best balance between the right to speak one's mind and the right to live in dignity." He now adds, aware of the criticism levelled against him: "I'm not an absolutist. There is no absolute freedom of speech." He supports measures to control incitement to violence and to prohibit the promotion and advocacy of genocide, contained in the present legislation.

Rabbi Arthur Biefield of Temple Emmanuel-El, co-chairman of Metro Toronto's Interfaith Task Force on Racism, holds to the CCLA line: "Every law and remedy has to reflect the seriousness of the threat and the evil it is intended to correct...In general, I am opposed to the infringement of freedom of speech. In the long run, legislation does more harm than good. He points to abuses of the War Measures Act and comments that "the same laws can be used at a later date to destroy us. If we can tolerate the abuse of freedom, it is in our best interest to do so."

Most of the professionals do agree on one point, though: The present federal legislation against hate is full of loopholes, vague in its wording and overly generalized; the crime is ill-defined and the charge, difficult to uphold. "It is virtually unenforceable in its present state," says Prof. Ian Hunter of the University of Western Ontario's Faculty of Law. Only twice has the legislation been invoked, with both charges dropped by the attorneys-general, who are consulted by law. In one case, a man had been caught painting defamatory signs; in the other a group of Jehovah's Witnesses was prosecuted for distributing literature venomously critical of the Catholic Church and hierarchy.

Hunter, an outside consultant on the drafting of the Canadian Human Rights Act, says "there is an enormous potential for abuse," in the idea to control racist tape-recorded messages, although he will examine the draft legislation before passing final judgment. How would you control eavesdropping on conversations to determine their legality, and so forth. He favors tougher enforcement of different sections of the Criminal Code — such as defacement of property, disturbing the peace, intimidation or unlawful assembly — to subordinate hate-mongers, rather than further hate legislation.

Social conscience of Jews is waning; many complacent about civil rights

TORONTO (Staff) —

Jews have traditionally been instrumental in the promulgation of minority rights. Sympathetic to the plight of the underdog, they have often joined and led emancipatory movements, such as the drives for equality of women and blacks.

In Canada, the professional leadership has advocated and pressed for human rights legislation provincially and federally. But, there are indications, several spokesmen say, that on the lay level, Jewish co-operation here in the civil rights field has been far from universal. Some complacency has settled in.

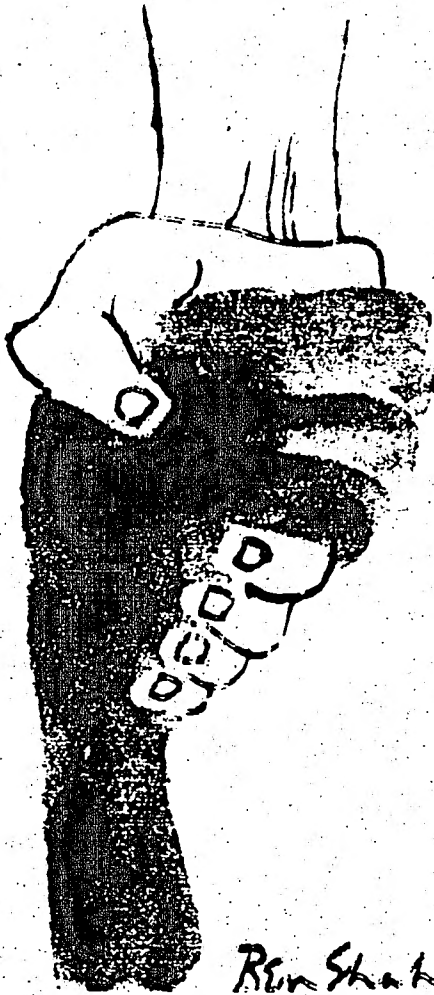
"The Jewish community here is insulated from the rest of the Canadian milieu," says Rabbi Arthur Biefield of Temple Emmanuel-El, co-chairman of the Interfaith Task Force on Racism. "With certain notable exceptions, they interact less, they are less involved with broader social rights," than their U.S. counterparts.

By and large, adds the American-born rabbi, "the Jewish community is oblivious to what other minorities are experiencing now, even though they have the greatest reason to empathize, because they suffered from discrimination in their recent past." Biefield's task force is composed of 40 or so clergymen and women of all denominations who organized themselves following an allegedly racially motivated murder of a young teenager. He is also involved with the Interfaith Housing Corporation.

While he admits Jews need to remain vigilant to their particular problems, those needs and exclusively Jewish pursuits should not absorb their entire energy. "Jewish children," he notes, "are just as infested with Pakistani jokes as the non-Jew," and most of their parents put little faith into inter-religious or inter-cultural dialogue. "Unless it affects directly the vested interest of the Jewish community they have little response."

Alan Borovoy, Canadian Civil Liberties Association counsel, holds a similar view. Canadian Jews are still registering out of proportion to their numbers, a traditional liberalism compared to other groups. But, he adds: "Relative to our own standards it is declining. We are just not as involved now as we were. There is an increasing 'bourgeoisification' of the Jewish community and more

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Thou Shalt Not Stand Idly By is title of poster drawn by the late American-Jewish artist Ben Shahn in 1965, at height of civil rights activity. Jews, traditionally at the forefront of emancipation movements, have become complacent, say spokesmen.

people are becoming less sensitive to social issues." Pointing to the left-wing, anti-Zionist alignment of many blacks in the U.S., Borovoy says Jews have looked on this phenomenon as a betrayal. "It created a cynical, jaundiced feeling about helping other groups," a feeling which has caused the Martin Luther King-style black to suffer.

Wilson Head, a black social worker who heads the Urban Alliance on Race Relations, is pleased with the involvement of Jewish professional leadership

in his group but bemoans the fact that black-white cooperation is minimal; except for the Ontario Human Rights Commission. Jews and blacks, in a sense, he says, have been "let off the hook" because of the advent of other visible minorities, the Pakistani, the East Indian.

"For Jews to forget for a moment the anti-Semitism of the past," says Ontario Human Rights Commissioner Lita Rose Betcherman, "and not to identify with present groups (bearing the brunt of prejudice) is a great danger."

Grant's Civil War dictum officially condoned racism



By ROCHELLE CARR

It was Dec. 17, 1862. In the midst of the fratricidal American Civil War, General Order Number 11 was issued. In essence, it demanded the expulsion of all Jews, within 24 hours, from the Tennessee-Mississippi area that was being administered by the forces under Major-General Ulysses S. Grant.

The document, which has been classified as one of the most anti-Semitic statements from officialdom in the annals of American

history, purported that the Jews, "as a class," were violating trading regulations. Although the number of expulsions was most likely, very low, there are records showing the order was carried out in certain places. Some Jews were actually placed on board boats and trains and carted outside the area under Grant's control in a manner reminiscent of scenes in Europe.

Ironically, within Grant's forces (he did not become head of the whole Northern army until March, 1864), there were Jewish soldiers still fighting and dying for the Union cause.

It was true that in that war, as in nearly all other conflicts, all types of war-profiteers did exist. Some historians even contend that Jesse Root Grant, the father of Ulysses, was involved in cotton sales that were of dubious legality. Why then were the Jews singled out?

This question, which has been troubling historians for over a century, has yet to be definitively answered. What is known, however, is that there was much passing of the buck as to who was responsible for its authorship, once the order became public. There were those, like some Democrats,

who argued that it might have come directly from the White House. After all, they pointed out, it was the Republican administration that had already suspended the writ of habeas corpus and instituted martial law in certain parts of the country.

This argument, however, bore little substance in light of Lincoln's reaction. After learning that such an order really did exist (in one case by a personal interview with a Jew who had already been expelled), Lincoln ordered its immediate repeal. Thus, on Jan. 4, 1863, Henry W. Halleck, general-in-chief of the Northern forces, revoked the order.

Others placed the blame on Grant's subordinates. Finally, there was Grant himself. His role in all of this was made even fuzzier by his initial reluctance to comment on the matter and his rather incomplete statements a few years later.

The issue was again raised anew when, in 1868, Grant chose to run for the presidency. Even the presidential victory of the last commander of the Northern forces could not whitewash the issuance of Order Number 11, a document which all freedom-loving Americans viewed with abhorrence.

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Official application form of American Nazi-style party shows prerequisites for white and non-Jewish supporters only. Party mails anti-Semitic, racist material throughout world. Does legislation curb animosity or is it an infringement of free speech?

The hate literature amendments, he writes in the annual magazine of the Ontario Human Rights Commission, have accomplished little, "except perhaps to engender a smug feeling of self-satisfaction and false security that the problem has been legislated against."

Borovoy advocates legislation against racial, religious or ethnic discrimination — such as in employment or housing — rather than curbing language. He also calls for programs of "affirmative recruitment" in employment fields where certain groups are

under-represented. "Vigorous and imaginative government programs against discriminatory deeds have the spinoff effect of weakening the impact of words," he says. "The expression of hate then becomes illegitimate in society."

Lita Rose Betcherman credits the educational value of the Ontario Human Rights Code, as well as its monitoring function, for much of the change in attitude in employment and housing discrimination. Education, similarly, is a major plank of the League for Human Rights which sponsors multi-cultural programs, prepares audio-visual material for the classroom and promotes Jewish-Christian dialogue. Similar ecumenical programs are run by the Canadian Council of Christians and Jews, and Jewish-Christian Dialogue in Toronto.

Educate, or legislate — or both. Argued Harry Arthurs, dean of Osgoode Hall Law School, at the time Ottawa passed its hate legislation: "We err when we concentrate our attention upon those who disseminate rather than those who consume."

Is anti-Semitism on the rise in Canada? The next story in this series deals with this and other topics.

Falafel index good guage of inflation

By NECHEMIA MEYERS

My children have just received a 15% increase in their pocket money, for like other Israelis they are regularly compensated for the effects of the country's double-digit inflation.

However, while most Israelis have their wages linked to the cost-of-living index, which takes into account increases in the prices of all commodities, our kids have their "wages" linked to the cost-of-falafel index. For falafels, which feature balls of fried chickpeas inside an envelope of Arab bread, are Israel's favorite snack, the Israeli hamburger. And so when my three children must pay 15% more for their falafels, as is the case this week after the latest increase in their price, the youngsters expect and receive a parallel increase in their allowances.



Inflation here has not yet reached the level of many South American countries, where prices may go up \$-600% in a single year. But it is more serious than in any other Western country, and getting worse. Ministry of Finance and Bank of Israel forecasts issued last month envisaged a 35% inflation rate during the coming year, and this estimate is already out of date. For while a recent agreement between the government and the General Federation of Labor called for wages to rise by a few percentage points this year (over and above their being linked to the cost-of-living index), this agreement is being honored in the breach. A series of successful strikes have pushed up wages much higher than had been envisaged, and since they can't be paid out of "excess income," this can only mean the printing of more money and a yet more frantic increase in prices.

Inflation has had the same negative side effects in Israel as elsewhere: hitting hard at those with fixed or relatively fixed incomes, and benefitting the speculators. Moreover, with the public's faith in the value of money undermined, people go out and buy anything at any price; the same item, consumers reason, will cost more tomorrow.

The balance has not been entirely negative. Despite inflation, exports have grown and the country's trade deficit has shrunk (by an estimated \$600 million this year). Perhaps even more important, unemployment has been avoided, with Israel being the only nation in the Western world with more job openings than job applicants.

But now the problem is much more than just inflation. It is the very economic survival of the country which is threatened by the current wave of strikes. The strikers know that they can't really win, that, as Prime Minister Rabin put it this week, "Israel doesn't have the means to meet all the demands now being made."

But Rabin can't content himself with preaching. Only if he and his government call a halt to the whole inflationary process — perhaps by slapping on stiff wage and price controls — will his appeals be taken seriously. For if striking doctors, customs men, university employees, seamen, etc. must give their kids more money to buy falafel, they will want more money in their pay envelopes.

Letters to the Editor

Ad insulting, says reader

Dear Editor:

When I read *The CJN* I usually read it from cover to cover, including the classified ads. I have just read a personal ad in the Nov. 19 issue and am furious.

I refer specifically to the ad of the "sincere" bachelors who wish to meet "attractive and good-natured ladies — No Jewish princesses need apply." This latter statement is a perpetuation of the stereotype that is insulting to all Jewish women. It conjures up the image of a spoiled, selfish, wealthy woman, whose every whim is indulged in by her doting parents.

Certainly, there are some Jewish women in Toronto who are like this. But this description also could apply to WASP, Italian or Chinese women.

And what about Jewish men? Are not some of them spoiled and selfish, too? But apart from that, there is no point in continuing to use this cliché; it is an insulting expression.

If an ad in the Toronto Star were to read "No Jews need apply" there would be an uproar in the Jewish community against such a racial insult.

Yet *The CJN* itself prints an ad which is an insult to Jewish women. I trust that in the future *The CJN* will refrain from using offensive epithets in its ads.

Chanah Levi,
Toronto

the Jewish homeland itself kept changing during biblical times, depending on the political situation, though it was within the same region.

The social significance of the Tanach to today's Jewish life lies in its humanistic values of social justice, not in its word-for-word application. Annexing the occupied territories would mean that Israel permanently forces its rule upon a people outside its borders who should have the right to independence, just as we have our own country, Israel. It would mean, also, a Jewish minority eventually governing an Arab majority.

The Tanach tells us: "And a stranger shalt thou not wrong, neither shalt thou oppress him; for you were strangers in the land of Egypt...And a stranger shalt thou not oppress: for you know the heart of a stranger, seeing you were strangers in the land of Egypt." (Exod. 22:30; 23:9) It is for this reason that the Palestinians, too, should have the right to self-determination.

Mr. Herrman, your use of Nazi terminology betrays your hatred of the Jewish people. Fortunately, there are much more sane alternatives to Gush Emunim than the notions you profess.

Shlomo Perel,
Hamilton

Dear Editor:

As a member of the Jewish community in Toronto and a citizen of the Netherlands, I'm protesting the level of paranoia that has reached Toronto about the film *The Hidden Place*. Let us not in any way befool or belittle a heroic page in the history of the Dutch people during World War II.

Are we that insecure? What is the big threat? And where is our gratitude? I assure you, that if it had not been for my hiding place and the people who provided for that hiding place, I would not be sitting here, writing this letter of protest.

Tilly Sugarman,
Toronto

Dear Editor:

The answer to Gush Emunim does not lie in Klaus Herrmann's twisted and tortured "literary analysis," nor in his disgusting racial politics, in which he draws on Arthur Koestler's discredited guess about the Khazars, to "prove" that the Arabs have more blood right to Israel than the Jews.

The Tanach indeed promised a larger territory to the Jews; however, it is not literally applied by even the most Orthodox of Jews. For example, there is no sacrificial ceremony used today, and the boundaries of

UIA winds up fall campaign in Ontario

The United Israel Appeal of Ontario is winding up its fall campaign.

The Jewish community of Guelph gathered at the home of their UIA chairman David Walters on Thursday evening Nov. 18. Leadership, as well as a good proportion of Guelph Jewry, turned out to hear Alex Serota, Ontario Region chairman, UIA, present Israel's needs and the methods by which world Jewry could assist not only in her monetary problems, but her political and human needs as well.

The next community on the campaign trail was Sarnia, where Abe Tooch, special emissary from Israel, addressed the community at the Ahavas Isaac Synagogue, with Abe Lampel chairing the meeting.

Tooch brought the mes-



Col. Jacob Monbaz, emissary from Israel, discusses Belleville United Israel Appeal campaign with (from left) Carole Albert, Flo Yanover and Betty Shulman.

sage "Ani Ma'amin" — I believe — and the "oneness" of world Jewry, to those present. The response to his address was warm and generous and this year's campaign promises to be even more successful than last years.

The following day, Ben Ocponick, UIA director, and Joan Lipson, UIA

chairman of the women's division, flew into Sudbury to address a meeting chaired by Mort Pliskow, leader of the Sudbury Jewish community. Not only is Pliskow the UIA chairman, he in one way or another runs most of the Jewish activities in Sudbury.

Mrs. Lipson said she felt that giving financially was one facet of commitment, and that Israel should also be supported politically and morally. Non-Jewish Canadians should be made aware of Israel's fight for survival by their Jewish neighbors, she said, stressing the importance of communicating Israel's needs to survive.

The next day, Mrs. Lipson and Ocponick visited the members of the community who were unable to attend the meet-

ing. Those contacted responded to Israel's needs in a very positive form.

The final campaign of the fall season was held in Belleville on Tuesday, Nov. 24 at the Beth Jacob Synagogue under the chairmanship of Marvin Holzman.

Col. Jacob Monbaz, special emissary from Israel, accompanied by Ocponick, addressed the

well-attended meeting. Monbaz's message was an up-to-date report on the Middle-East situation and the dangers that Israel faced because of Syria's takeover in Lebanon.

The following day, Ocponick and Monbaz were joined by Carole Albert, Becky Shulman and Flo Yanover to canvass those in the community who did not attend the campaign event.

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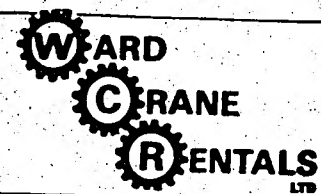
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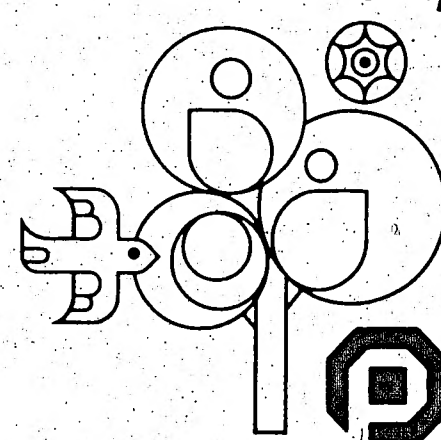
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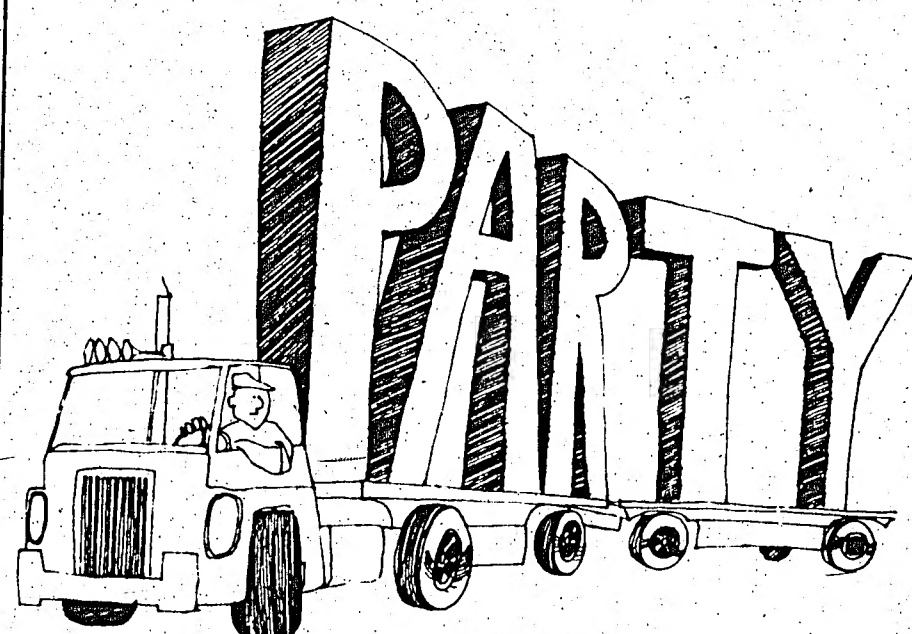
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'Concert was of high school calibre'

SHALOM '76 DISAPPOINTING

music

By RICK KARDONNE

It has been a fortunately rare occasion that I have been faced with the unpleasant task of having to pan a touring Israeli show. But the Nov. 25 Shalom '76 concert at Toronto's B'nai Israel Beth David Synagogue was so poor that my honest conscience left me no alternative.

The evening, consisting mostly of the performance by a military troupe, was of high school calibre from beginning to end.

Although the young performers were pleasing to watch, they sang weakly and their vocal arrangements were continually unison. Their attempts at

standard folk dances, hampered by extremely unimaginative choreography, were of elementary grade level.

Certainly, the Winnipeg Chai troupe is far superior in precision and technique as well as in the realms of creative flair and interpretative sensitivity.

Somehow spliced into the dance framework (in order to give the impression that Tel Aviv is groovy) was a cliché-ridden, pseudo-jazz sequence which was embarrassing to watch.

Of course, considering the tiny stage on which the dances were supposed to take place, perhaps the troupe should not have even tried.

The choice of musical material was also very safe and unimaginative, consisting at best of a few well-beloved standards, adequately, although certainly not memorably, sung by Ruchama and by

Danny Golan (the only real saving grace of the entire evening).

At worst, the repertoire deteriorated into what I consider to be the cardinal sin of Israeli singers today: ersatz imitation of American folk music. I squirmed out of painful embarrassment when I

heard a rendition of an awful American folk song (*Cotton Fields Back Home*) which was not only totally out of place in this presumably Israeli program, but was also hideously performed.

The technical presentation was in keeping with the general low level of the

concert. Not only did the band constantly drown out the singers; not only did the mikes fail every now and then; but the lighting co-ordination was non-existent. When Danny Golan sang about the beautiful dark nights of Canaan, the house lights promptly came on.

About 80% of the audience was Israeli, and those near me, through their conversation, appeared to be very knowledgeable as to what's happening in Israel today. Naturally, their reaction to this high school level presentation was one of rightful indignation.

Nine dollars is an expensive admission tab anywhere; so the issue is not only purely artistic. It's also the question of whether or not the paying public is getting their money's worth. On Nov. 25 they did not.

Out of the army troupes have come 98% of the top Israeli singers of the past and present — many of whom rank with the best singers anywhere in the world today. This fiasco was so far below the first-rate musical and performance standards which currently prevail throughout the vast majority of the Zahal entertainment corps that I prefer to dismiss it as being just a freak aberration.

TJC to hold annual meeting on March 6

TORONTO — The annual general meeting of the Toronto Jewish Congress will be held on Sunday, March 6, commencing at 2 p.m., in the Philip Smith hall of Holy Blossom Temple, it was announced last week by TJC president Milton Harris.

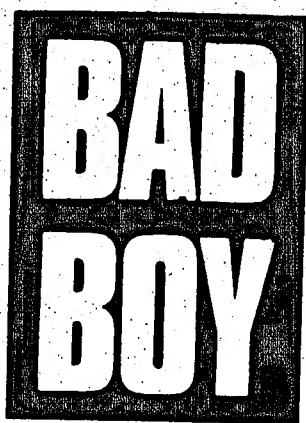
The meeting will elect 60 representatives to the TJC Council. There are 120 members on the council but 60 were elected at the last annual meeting to a one-year term and 60 to a two-year term. Those to be elected at the March meeting will gain a two-year term.

The new council will meet immediately after adjournment of the general meeting to elect the 50-member executive committee and 12 officers. Officers and the executive are elected for a one-year term.

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Debate feeding of school children

TEL AVIV —

Shula Aron, living in Neve Shalom, a Tel Aviv slum, has 11 children. Visit her house unannounced and you will not find a full, nourishing meal for one person. Shula's husband can only do light work due to illness and the family subsists mainly on welfare and national insurance child allowances.

Then how do these children eat? Most of them are at school and there they get a simple, austere meal consisting of soup, cheese, noodles and salad. But the government is talking of cutting down the school meals program and charging higher prices for the service. In Shula's case the welfare covers the cost. But most other families are charged according to their income and can pay around \$10 per child per month, though a needy family will pay considerably less.

An argument is going on between the National Insurance Institute, and the Knesset and various other parties on how much children need to eat in school. On one hand, you have a child in a development town like Beit Shean who is not allowed to enter the school dining room because her family has not paid the monthly 50 cents charge and then you have children from good homes who are fussy about their food and refuse chicken or turkey schnitzel.

There are Israelis who are in favor of doing away with a lot of the government subsidies that make food and services cheaper, for the entire nation. A woman journalist on Maariv, Israel's leading evening paper, said: "I would certainly be in favor of cheaper meals for a district like Neve Shalom. But I see no reason why every area should have its costs covered. The problem is that many well-off people are being subsidized and are learning to be parasites."

It looks as though the government agrees with her. Subsidies on basic foods are to be lowered so that the foods will cost more to all consumers. Most Israelis are not in the position of Shula and the other slum dwellers and

they can absorb the higher prices. But what about those hard core poor whose children are already going without essentials?

Elimelech Ron, chairman of the Slum Neighborhoods Organization of Tel Aviv, says that there are several thousand families in Israel whose children do not eat sufficient food. In many cases this is because the parents are not responsible and the money is spent on drink or gambling or even drugs. But there are other families where the breadwinner is a low wage earner and there are many children and the money does not go round for enough food.

However, the government refuses to support this view. A doctor in government employ states that there are no families in Israel without enough money for proper nourishment. The problem is either that they waste their money or do not know how to purchase the right foods and budget economically.

The doctor cites cases of over-eating in many areas of Israeli life and remarks on the amount of illnesses

caused by over-consumption of sweet things, the money spent on hospitalization and the billions expended on preventable dental treatment. He believes that this is the urgent problem facing Israel...or else a large proportion of Israelis will be suffering from diabetes and heart disease and others will have to sacrifice time and energy looking after them.

However, in one town in Israel a rational attempt is being made to feed all the school children properly and also educate them in matters of correct diet. In the town of Kfar Saba, a half hour car ride from Tel Aviv, a program has been put into operation in 10 schools whereby every child whatever the situation at home receives a free school dinner.

The meals are prepared

and served in packets, doing away with the necessity of kitchens and staff for cooking and serving. The food consists of meat, a vegetable, salad, rolls, fruit and a sweet drink. Not all families can afford to buy meat every day for their children for it is highly priced. The children will, in time, learn the necessity of sitting down to a balanced meal each day and that meat

and vegetables are preferable to sweets and chocolate.

This program cannot possibly be in operation throughout the whole of the country until at least the early 1980s. At present, it is financed jointly by the National Insurance Institute and the Ministry of Finance but it is proposed that when the scheme is extended there should be a special fund in

the National Insurance Institute paid for from the contributions of tax payers.

The extension of the program depends on a lot of factors, sufficient factories to supply the pre-cooked meals for maybe one million children every day, budgeting and transport facilities. Meanwhile, what will happen to Shula's children if there is no subsidized school?

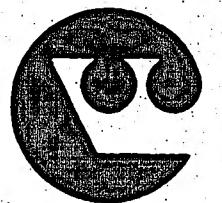
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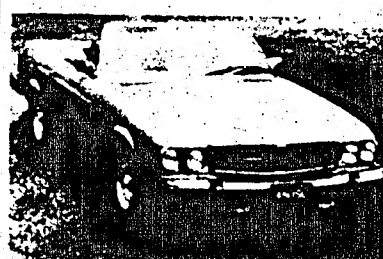
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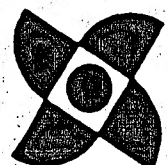
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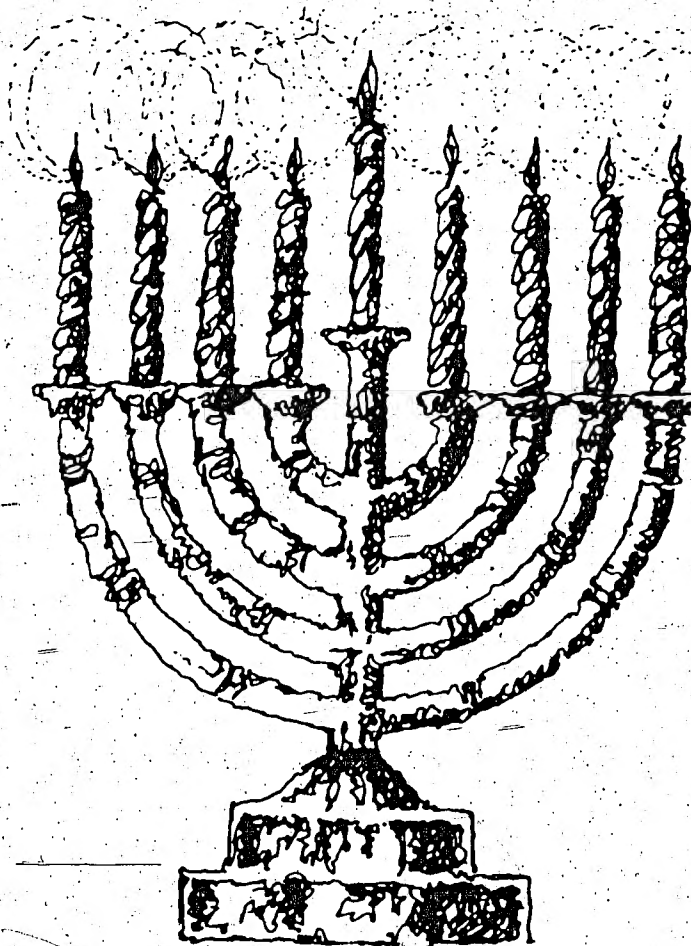
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'If it's not a success, it becomes a pillow'

By MOURA WOLPERT
Hamilton Correspondent

HAMILTON — Dorrine Stolar is reluctant to refer to her weaving as anything more than a hobby. But a woman whose tapestries and wall-hangings can be found in private collections throughout Ontario as well as in business and professional offices and whose only reason for not having had a one-woman show is because her work sells so fast she never has enough for an exhibition, is surely entitled to call herself an artist.

She probably feels this way because, although interested in arts and crafts all her life, she began to apply herself seriously only as recently as six or seven years ago when she took a course in weaving at Mohawk College.

It has since become much more than a hobby and while she conveys a feeling of complete confidence in her mastery of the medium and justifiable pride in her accomplishment, there is also a sense of genuine wonder at being considered at all out of the ordinary.

In the basement of her home on Hamilton mountain Mrs. Stolar has three looms — an upright and a horizontal one, both for tapestries, and a frame loom for very thick work. She uses "the traditional tapestry techniques weavers around the world use — only the designs have changed."

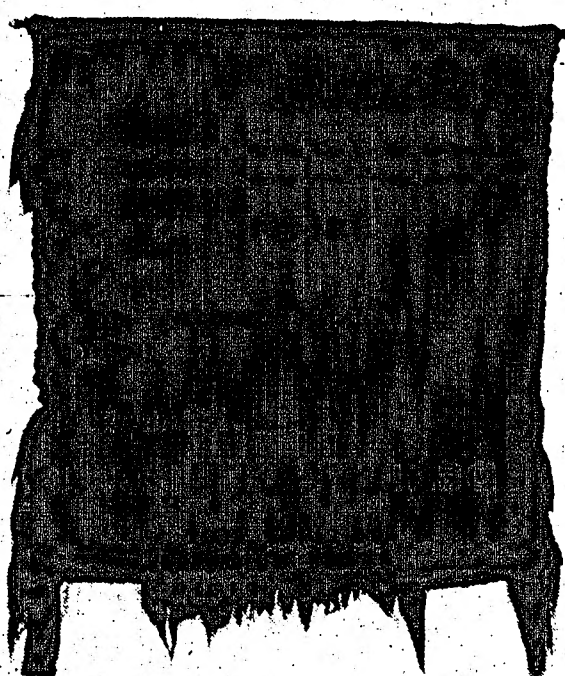
The warm fall colors she favors are "inspired by paintings of the Group of Seven" but her designs are all original, made up from her own "cartoons", as they are called. She uses only natural fibres, sometimes spinning her own wool and dyeing it, and all her tapestries are wool on linen.

"If a hanging is not a success," she says cheerfully, "it becomes a pillow."

She has been exhibiting since 1971 and her work has been shown at a number of local galleries, including the Art Gallery of Hamilton. She is more than a little pleased that her works were accepted by all juried shows to which submitted and that several were bought by Mohawk College for their fine arts collection. Most recently Mrs. Stolar's tapestries accompanied an exhibition of pottery, glass and porcelain at the McMaster University Medical Centre.

The many wall-hangings in her home add color and warmth to the modern decor of stark white walls contrasted with wood panelling and she attributes the current revival of interest in tapestries to the warmth they lend to the vast expanses of stone, concrete or marble wall so popular today.

Mrs. Stolar is one of those women who manage to cram an extraordinary number of activities into their lives. In addition to running a home (which she says is all "easy-care") and bringing up two daughters, 13 and 15, she also attends to all paper work for her husband, Dr. Stanley Stolar,



This is one of Dorrine Stolar's wall-hangings.

head of the anesthesiology department at St. Joseph's Hospital and a member of the McMaster Medical School faculty. A member of Hadas-

sah, she is constantly involved in various projects, often instituting new ones herself, such as a public affairs department and a letters-and-telegrams-to-Syria project.

She finds time to work on a committee helping Soviet immigrants to settle here and once, when she found there was no library at the Hamilton Hebrew Academy, she set about building one up.

And as the only Jewish member of the Hamilton Women's Art Association, she takes part in many arts and crafts activities.

She is a regular tour guide at the Hamilton Art Gallery, often lectures to other guides, and takes part in activities of the women's committee, of which she is also a member.



A tapestry by Dorrine Stolar of Hamilton

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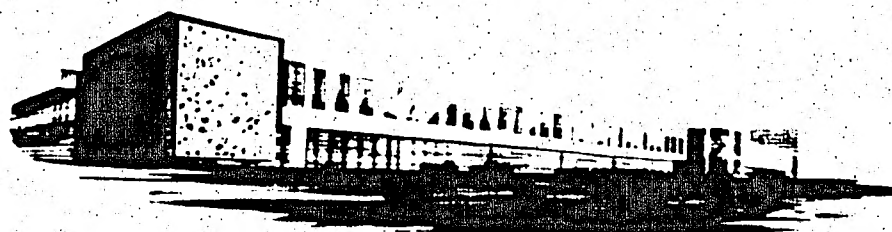
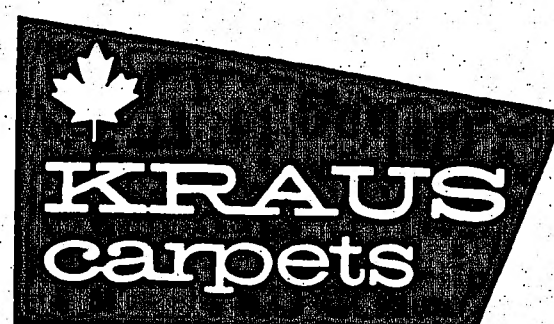
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AROUND THE TOWN

By JANICE ARNOLD

CLARK AT CJC

Tory chief Joe Clark stopped off at Canadian Jewish Congress' Samuel Bronfman House a couple of weeks ago to meet for the first time with CJC executives. The half-hour discussion covered such areas as the upcoming human rights legislation, immigration, Soviet Jewry, the compliance terms of the Helsinki Agreement and the Quebec situation. Congress officials hope the meeting will be the prelude to a more lengthy encounter with Clark and his shadow cabinet in the future.

MAZEL TOV!

Col. Joel Wolfe, chairman of the Canadian Zionist Federation, Eastern Region, has sent his congratulations to new Quebec premier, Rene Levesque. In his telegram, Wolfe says: "Since the Jewish people have struggled for thousands of years to maintain their heritage, we as Quebecers and Zionists, would like to express our understanding for the desire of the people of Quebec to maintain their national character and to develop their culture and language..."

IT'S OFFICIAL

Mitzi Dobrin has been appointed to the board of directors of the Royal Bank — the first woman to take this post. It's been long rumored that the Steinberg's Ltd. vice president and Miracle Mart general manager would be named to the board. She is the wife of Steinberg president, Mel Dobrin, and daughter of Sam Steinberg.

MEMORANDUM

Israeli Consul Shalom Hadaya will be presented with the National Film Board of Canada production, *Memorandum*, for transfer to the Yad Vashem Institute in Jerusalem by James Domville, deputy film commissioner of the NFB. Presentation will be made at the Samuel Bronfman House on Dec. 20. The film, hailed as a "notable Canadian expression of the significance of the Holocaust to all humanity," deals with a group of war survivors living in Toronto who travel to Germany on a pilgrimage to the death camps.

ARTY SENIORS

Eighty-three members of the Golden Age Association are currently showing and selling their works in the lobby of the AJCS Cummings House. Anne Greenstein heads the Golden Age creative arts program and CBC broadcaster Laurie Lapierre was on hand to open the exhibit Dec. 12. Show runs till Dec. 24.

SINGLES GROUP

The new Montreal Jewish Singles Graduate Association will be holding a Chanukah party on Dec. 19 at 3460 Stanley St. at 2 p.m. Admission is \$2 for members and \$3 for others. The grad group, formed late last summer, is a non-profit association open to Jewish, single university graduates under the age of 35. It is now planning activities for the coming year and welcomes new members. More information from Melvyn 735-6800.

'Y' OVERHAUL

Plans are underway to overhaul the present YM-YWHA buildings. The Snowdon branch is to be refurbished, the country camp winterized, a country day camp built and the Neighbourhood House on Darlington and the Davis 'Y' branch in Cote St. Luc renovated. Past president Manuel Schacter is chairman of the project.

NEWLYWEDS

The fifth and last lecture in the series "Living a Jewish Marriage," sponsored by the Jewish Institute for Brides and Grooms, will be held Dec. 21 at 8:00 p.m. at the Chevra Shaas, Adath Jeshurun Hadrath Kodesh Congregation, 5855 Lavoie.

HONOREES

The Maple Leaf Lodge of B'nai B'rith will host an Israel Bond testimonial dinner in honor of Harry Adler on Dec. 18 at the Beth-El synagogue. Adler has gained much recognition for his achievements for the Combined Jewish Appeal, United Israel Appeal and the B'nai B'rith Passover Basket Project. The 30-year veteran's current project is raising funds for the Israel Servicemen's Rehabilitation Centre in Israel.

And Arthur Tabac will be honored by the Grand Lodge of the Knights of Pythias at another Israel Bond testimonial dinner the same evening at the Shomrim Laboker-Beth Yehudah-Shaare Tefillah auditorium. Tabac, during his 30-year membership, has been chancellor commander of the Syracuse Lodge, chairman of the Pythian Appeal Advisory Board and is presently president of the Quebec Pythian Cemetery Association.

CHANUKAH DOS

Among the many Chanukah parties this week are:

The 24th annual Histadrut Chanukah party on Dec. 18 at 8 p.m. at the Chevra Shaas, 5855 Lavoie. Guest speaker is Israeli Ambassador to Canada Mordechai Shalev. Admission is \$5. Information — 735-1543.

Also on Dec. 18 at 8 p.m., the Young Israel synagogue, at 6235 Hillsdale, will celebrate Chanukah. \$6 per person. Information — 737-6589.

The Laval Jewish Community Centre, 755 du Sablon in Chomedey, will have its Chanukah party on Dec. 19 at 6:30 p.m. Admission is \$1.50 for adults and \$1 for children. One member of the family must be a 'Y' member. Call Linda Barker, 688-8961, for more information.

CSQ OFFICERS

Jack Delmar was elected president of the newly-created Communaute Sepharade du Quebec (CSQ) recently at a Sephardic community meeting held in Ecole Maimonides.

LEADERSHIP

Two Montrealers are among the 10 Canadian Pioneer Women chosen to participate in the Young Leadership Study Mission in Israel. They are Rhona Blanshaye and Erica Bloom, both Council vice-presidents.



Canadian Pioneer Women meet Israel President Ephraim Katzir in Jerusalem. From left are, Tillie Margolis, Malka Mirsky, Lynne Milner, Ruth Booth, Rhona Blanshaye, Erica Bloom, Doreen Bodnoff, S. Kaplan, S. Shilow and Miriam Wexler.



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IN MY VIEW

By CHARLES LAZARUS

You've heard the joke form making the rounds, supposedly the latest "in" humor?

"First the good news," continuing along that line, then "and now the bad news..." etc., etc.

My theory is that this "new" humor format originated with my people who, through the millennia of Jewish history, have developed a unique appreciation for accepting what we might call the Balance of Fate — for everything bad there is a good, so the law of averages is on your side.

That is also the basis of Jewish survival — betoch- or faith.

Which is a somewhat roundabout way of trying to explain that I was all set to write some good news involving Israel tourism which, according to Tourism Minister Moshe Kol, this year will reach a beautiful, bountiful, recordful 700,000 — *kelen ein borah!*

The report in a recent issue of the New York Times which carried this good news, was that El Al was planning to begin charter flights from Boston next September and, since El Al had made major contribution to Israel's great tourism comeback in 1976, could charter flights from Montreal and/or Toronto be far behind?

As I said, I was ready to comment on this good news, when I was informed of some bad news having nothing to do with Israel tourism or El Al, but in its own way, as important:

I am referring to the very real possibility that within a few weeks, the Jewish Eagle or Keneder Adler, which is the only regularly-published Yiddish newspaper in Canada — it is now a weekly — and which has been trying to survive under the most difficult and, indeed, humiliating conditions for a number of years, may finally breathe its last before the end of the year.

The Eagle has been in existence since after the turn of the century when Herschel Wolofsky, a man with a deep sense of Jewish tradition and commitment, established the newspaper as a daily to

accommodate the needs of the newly-arrived immigrants whose mother tongue was Yiddish.

In recent years, under the editorship of a fatigued and frustrated Joseph Gally, The Eagle has somehow been able to survive what can be described as minimal if not token official community help, and private effort and contribution spearheaded largely by Leon Teitelbaum, who happens to be Eastern Region chairman of Canadian Jewish Congress.

Much can be said and written when a Jewish institution dies; but much more should be said and written when a dimension of Jewish life in a city hailed for its impressive community structure, is permitted to die.

Please don't give me all the arguments about Yid-

dish being a "dead" language; that the Eagle has "very few readers"; and that the whole survival process is sentimental nonsense, totally unrelated to today's realities.

I say spare me these arguments because I've heard them all before — not only in Canada's Montreal but in Russia's Leningrad.

I recall chatting in Leningrad about 10 years ago, when the problems of Soviet Jews had not reached the plateau of chic it is today.

Like a ping-pong match, they kept asking me about what they had heard: Anti-Semitism in North America; Jewish institu-

tions dying and Yiddish culture non-existent.

I kept telling them how it really was — remember, this was 10 years back — but to this day I don't know if they bought what I was selling.

Whatever: let me say that the experience was embarrassing even then, but is more so now, because of the fight going on here against the suppression of Jewish culture in Russia, and the lack of fight by the community to save Jewish culture here, where it had every right and freedom to exist and flourish.

I'm told The Eagle faces an annual deficit of \$25,000 and while my sense of logic may tell me it is not the community's responsibility to keep The Eagle alive, my sense of right tells me that it most definitely is!

Oh well...maybe that "Group of 35" which has been fighting so magnificently for Jewish rights in Russia, might think of undertaking a side-fight for the preservation of Jewish culture right at home...

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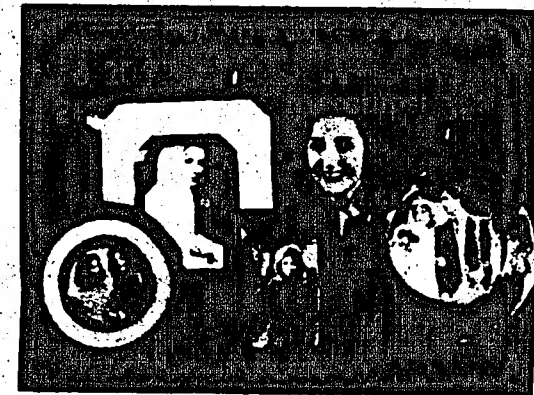
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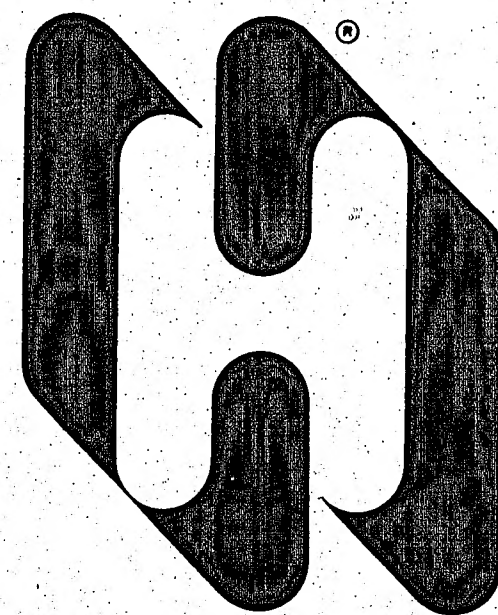
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MONTREAL

PQ SENTIMENT DIVIDED

By JANICE ARNOLD

MONTREAL — Quebec's minority groups should not be deluded about the nature of the support given the Parti Québécois, says Le Devoir Publisher-Editor Claude Ryan at Congregation Beth-El.

Although the election results can, in part, be considered a rejection of the Bourassa government, the sweeping to power of a separatist party must also be seen as an expression of a historically-based nationalism that is not going to go away.

Ryan, a confirmed federalist who gave conditional support to the PQ in the final days of the campaign, recently stated his support of Israel in an interview with the Canada-Israel Committee.

In a lecture entitled "Quebec and the Jewish Community," Ryan warned that the PQ was a party "deeply divided on respect for cultural minor-

ities." He added, though, that René Lévesque has shown an understanding of the fears of minorities and "super ministers" Claude Morin, Jacques-Yvan Morin and Jacques Parizeau have similar feelings.

"In the next year or two we will be entering a time when we must ask ourselves things we thought were resolved. It will be a time I hope when all moderates, regardless of race or religion, will make their views heard with the loudest voice possible."

Ryan said the PQ has an extensive program but very few of its policies are clear yet. There is no policy on immigration and a stand on the language of education for immigrants has not been taken, he noted.

One of the negative aspects of the present provincial government is the absence of anglophone representation. "Those who stand for Canada are

without a leader at the moment, therefore, we who do must make our feelings known to the government."

But if anglophones are to be heard they must learn to speak French, especially the younger generation, he said. Non-anglophone immigrants to Quebec should be directed

to the French school system to protect the declining French-speaking population, Ryan asserted, and "any realistic French Canadian is fooling you if he says he believes in freedom of choice."

A premature referendum on separatism will not solve the problem. "If a referendum is called

within the next two years the vote will almost surely go in favor of federalism but this does not mean that the discontent of French Canadians has gone away," pointed out the editor. "I suggested that the next general provincial election be considered a vote for or against separatism."

Ryan observed that there is a positive side to the election of a PQ government for all Quebecers. "We will have good government, one that is more democratic and socially progressive than any we have seen in Quebec, Lévesque has a better understanding of the Canadian reality than

even Trudeau because he has travelled across this country as an ordinary man."

It was a choice between this and a party that represented "stagnation," and everyone in Quebec should work toward seeing that the PQ fulfills its campaign promises, he concluded.



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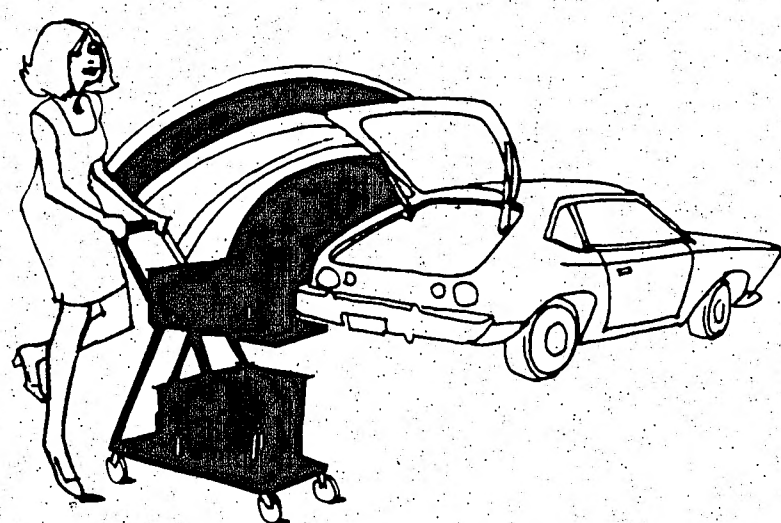
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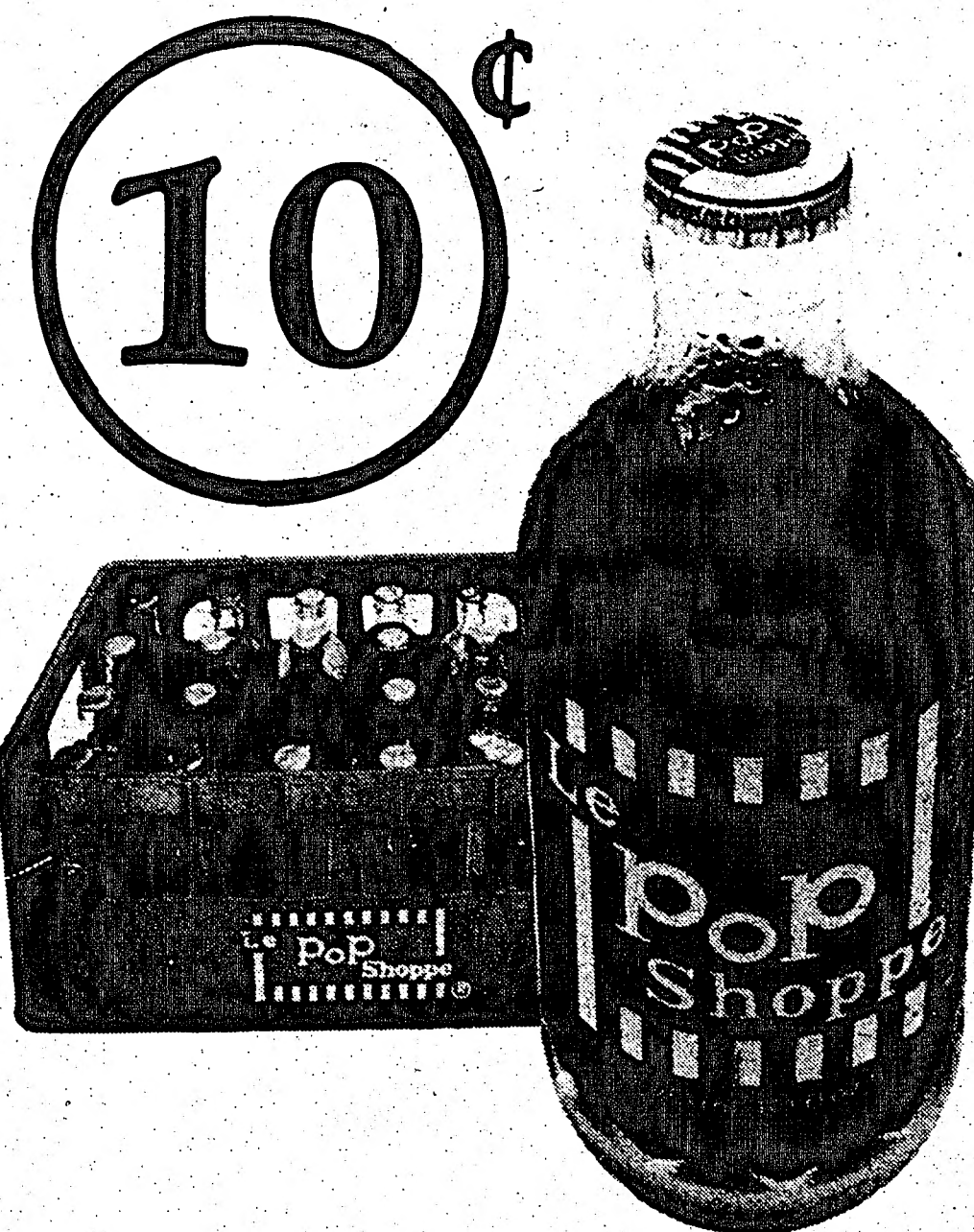
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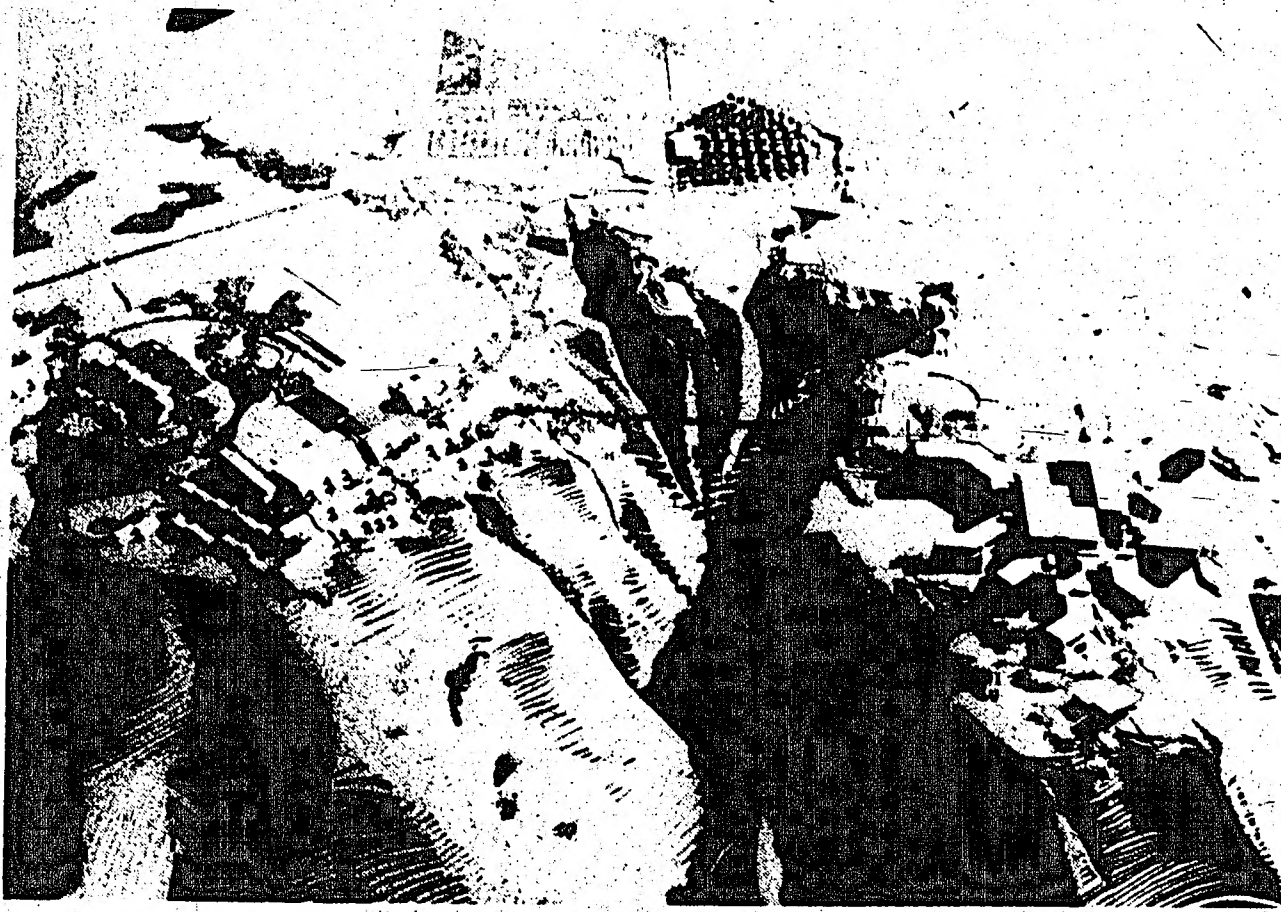
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MONTREAL



Maxwell Cummings Foundation has donated \$500,000 towards the proposed Sde Boker Desert Research Institute of the Ben-Gurion University. This was the largest Canadian donation towards new university.

Ben-Gurion University given \$500,000 grant

MONTREAL [Staff] — The Maxwell Cummings Foundation has given \$500,000 to the Ben-Gurion University, one of the largest single donations ever received by the university and by far the biggest Canadian contribution.

The announcement was made recently by Eric Flanders, president of the Canadian Associates of the Ben-Gurion University, following 12 months of study by Maxwell Cummings and his sons Robert and Jack which included several trips to Israel.

The family sees the Ben-Gurion University as one of the key elements in the development of the Negev region, a development which they believe is vital to the future econ-

omic growth and well-being of the state of Israel.

The money will go to the building of the Desert Research Institute to be located in Sde Boker, the kibbutz where Ben-Gurion lived and is buried, 30 miles south of the main campus at Beersheba, capital of the Negev.

The institute will undertake a far-reaching desert research program to gain a better understanding of the desert and the scientific tools needed for its settlement.

The university, founded in 1969 with Ben-Gurion's philosophy in mind that "if the state does not put an end to the desert—the desert may put an end to the state"—has earned international recognition for its contribution to

knowledge of the desert.

One of the university's most important discoveries is the use of the large quantities of brackish, or salty water that lies beneath the desert. The water has been used successfully in agriculture without desalination, or removing the salt, which is an expensive process.

A research institute and archives that will house the 700,000 documents and 50,000 personal volumes left by Ben-Gurion, will also be built at the Sde Boker site. The institute and archives are planned to become a centre for the teaching of the history of the Jewish people, Israel and Judaism.

The Ben-Gurion University's entire academic program is geared toward the

settlement and development of the Negev which accounts for 60% of Israel's pre-1967 land area but only 10% of the population.

Most of its 4,500 students, almost a quarter of whom are of Oriental origin, choose to stay and work in the desert after graduation. The university has played an important role in the absorption of immigrant professors from the Soviet Union and the United States.

Industrial development of the Negev and providing health services for the region are two other significant areas the university is studying. Its pioneering Centre for Health Sciences has been recognized by the World Health Organization.

Canadians said less critical of Israel than Americans are

By SHEILA WOLFE

MONTREAL — Dan Schueftan, whose work is primarily research of the Arab-Israeli conflict, at the Shiloach Centre at the University in Tel Aviv, observed that the views of the Canadian public on the Middle East conflict are very different from those encountered in the U.S.

"Students in the universities in Victoria and Edmonton were not particularly interested in the Middle East conflict, but were at least open minded about it," he said.

"The difference that I found in Boston (where he was for two weeks) was not hostility, but an air of 'lack of patience' towards Israel, and that Israel was the obstacle to peace in the Middle East."

"I was astonished," he continued, "at the strong U.S. student bodies, especially the Hillel Houses (Breira), by their criticism of Israel."

"I believe these feelings can be traced back to the re-assessment period of March-August, 1975, where the concept of an intransigent Israel was presented by Secretary of State Kissinger and his aides who have a strong hold in academic communities."

In Calgary Schueftan met professors, who were in the midst of forming a group, Professors for Peace in the Middle East, which is friendly towards Israel and believes very strongly in eventual peace.

"I was deeply impressed with a Christian religious functionary in a Jewish community in Victoria, by their donating a brass plate to one of the synagogues, commemorating the Israeli raid on Entebbe. Their expression of gratitude I found most heart-warming," said Schueftan.

The North Americans he met, he found to be

pro-Israel when their environment was pro-Israel.

"What a committed and concerned Jew could do to combat the 'big lie' vis-a-vis the people who were not receptive to reason," he said, "was to try and make it clear to the environment that in the final analysis not only Israel, nor the Jews, but the entire 'open society system' is threatened."

"When one says Zionism is racism, it is the dehumanization of the Jews on a collective level,

on much the same basis as they were dehumanized on individual levels," he said.

"In essence, it appears that most people, more so in the U.S., do not realize what it would be like if there were no Israel. Therefore, we will continue to do everything and anything we deem necessary to ensure the safe-keeping of our homeland."

Schueftan was scholar-in-residence at the Canadian Zionist Federation last month.

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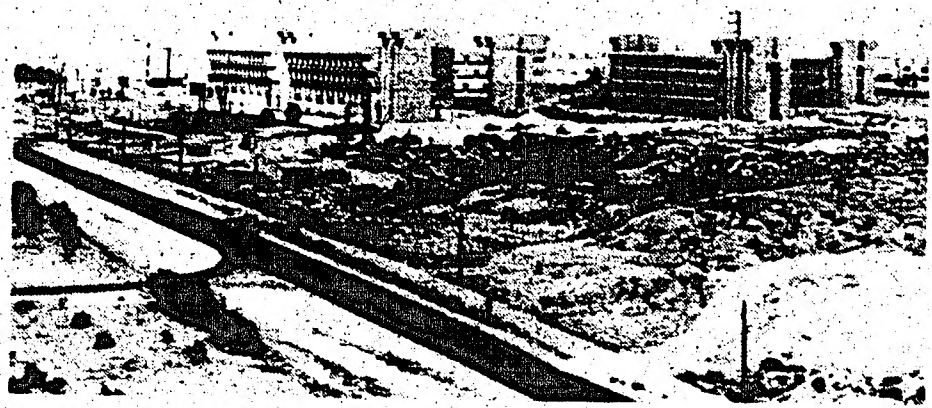
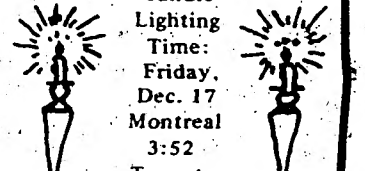
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Smaller communities have retained identity, Congress discovers

MONTREAL [Staff] — Often forgotten in the whirlwind of activities centred on the overwhelming majority of Quebec's Jews who live in Montreal are the estimated 700 Jews who don't live there.

It has been supposed that Jews who chose to make their homes away from Montreal were not interested in retaining their Jewish identity, with the possible exception of the Quebec City community.

This kind of thinking is changing with evidence that there is a slight trend among young Jewish couples to buy farms and for others to teach or study at universities outside Montreal and live there on a year-round basis.

Recognizing the need to reach these people, Canadian Jewish Congress, Eastern Region, last year set up a subcommittee, under the chairmanship of Rabbi Michael Kramer, of the community services committee to investigate their needs and design programming specifically for them. From the response received over the past year, especially during Jewish Book Month

this fall there is every indication Jews in isolated areas are determined to keep their identity.

"The demand for programming has been just tremendous," said Ruth Lazarus, Congress' Eastern Region program director. "Some of those who moved away may not have been too Jewish-oriented in their parents' homes, but once they leave Montreal, they become concerned. They want to make sure their children are brought up with a knowledge of their heritage."

Jews outside of Montreal are located in four main areas: Quebec City, Sherbrooke, St. Agathe and the St. Sophie-New Glasgow region.

Quebec City, the oldest and best-known outlying community, has a Jewish population of 55 families. Although its history can be traced back into the 18th century, the Jewish community in that city has never been well organized.

It has, however, had a synagogue, Beth Israel-Ohev Sholem, and a parochial school since the 1890s, but squabbling and

assimilation have troubled the community.

Sherbrooke, 90 miles east of Montreal in the Eastern Townships, is a newer community with about 25 Jewish families. Its growth has been directly related to the two university campuses in the area — Sherbrooke and Bishop-Champlain in nearby Lennoxville.

They have a synagogue in Sherbrooke but no spiritual leader. The Jewish community is looking for a rabbi who can also serve as a teacher.

St. Agathe, a popular Laurentian country home town about 45 miles north of Montreal, has year-round Jewish residents in addition to the hundreds who stay there during the summer months. A synagogue and rabbi serve the permanent Jewish population, which today is basically older widows.

About 15 miles south of St. Agathe near St. Jerome lies the picturesque farming area around St. Sophie and New Glasgow where 35 Jewish families have bought old farmhouses. There is no synagogue there yet.

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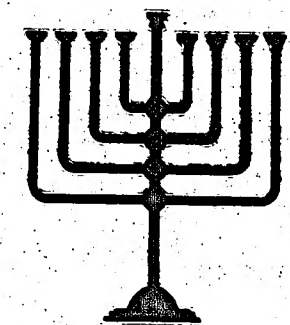
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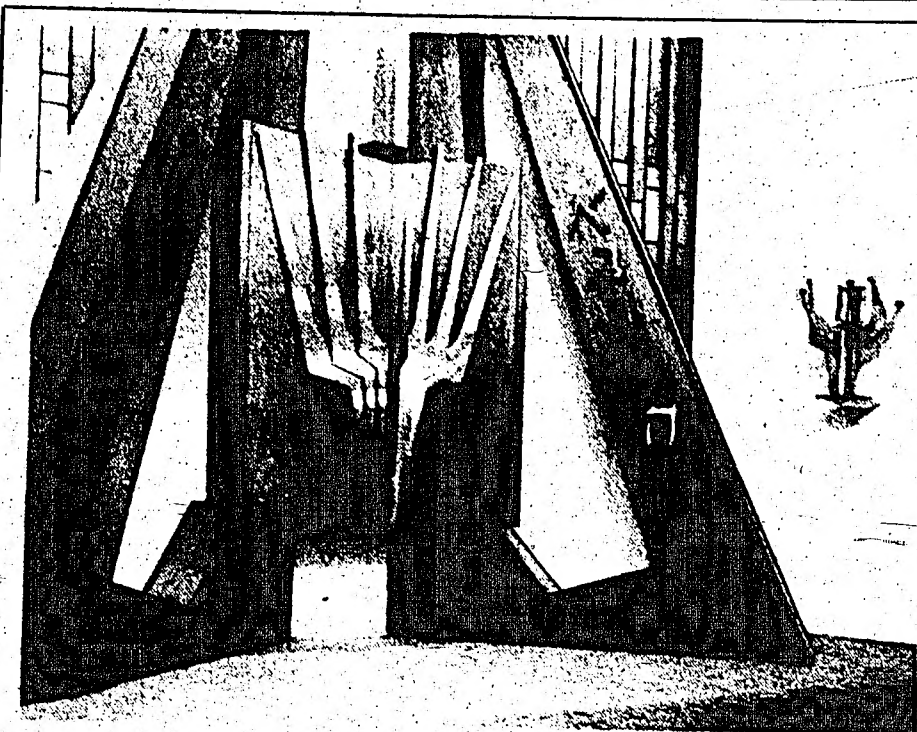
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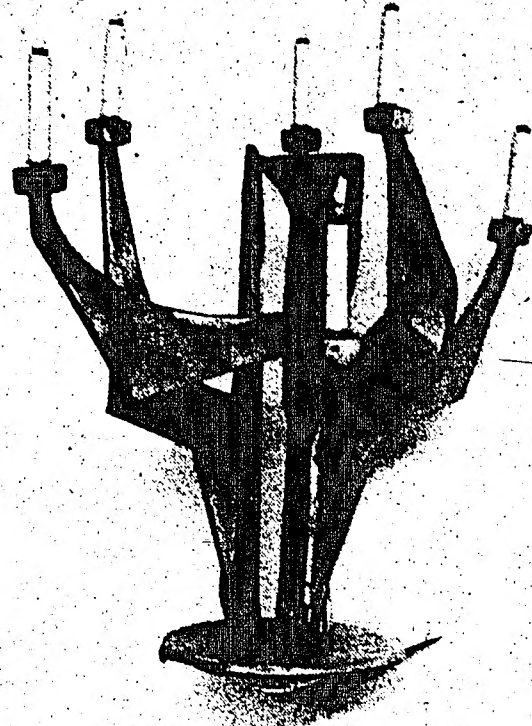
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Toronto sculptor May Marx donated this Holocaust candelabra to Toronto Congregation Habonim, formed about 25 years ago by a group of European refugees. Six branches are symbolic of six million victims of Nazis. Mrs. Marx also created this tent-like ark in shul pointing heavenwards.



PM RABIN TRIES TO CENSOR PRESS

By UZI BENZIMAN

JERUSALEM (JTA) — Several months after Premier Yitzhak Rabin sought, but failed, to impose political censorship on the press, members of his Labor Alignment Knesset faction are planning new measures aimed at diminishing the professional freedom of the radio and television editorial staff.

Rabin's effort then was to extend the legal powers of censorship to cover secret diplomatic exchanges and secret meetings with foreign envoys. But members of his own party balked at the implications of the proposed measure (the media of course was up in arms against it) and it was quietly shelved. Now, seven Labor Knesseters have prepared a bill which would significantly curtail the independence of the Broadcasting Authority.

Under the present legal situation, the Broadcasting Authority is an independent body, appointed by the president of the state. While the members of the Authority — radio's and TV's top policymaking and supervisory committee — are nominated by the government, they have always been chosen to represent wide circles of public life, such as the authors and the artists organizations, the universities, the Hebrew Language Academy and the Jewish Agency.

The 31 members of the Authority are responsible for basic policy, for approving radio and TV programs, and for supervising these media's budgets. The Authority has a seven-member executive committee which meets weekly to implement policy. This executive committee appoints the director-general of the Broadcasting Authority who is responsible for the day-to-day running of radio and television.

As we have seen, the Broadcasting Authority's members normally represent various agencies and public bodies, but in effect they are also selected on a political basis, and they serve on the Authority as representatives of the major political powers.

The Authority's chairman and the director-general are known as the Labor supporters, as are the majority of the executive committee. Nevertheless, the radio and the TV have both over the years been encouraged to function in accordance with strict journalistic, professional considerations — and thus they often criticize and embarrass the government.

The new bill tabled by the seven Laborites offers two alternative versions to change this situation. The first version proposes the abolition of the Authority's powers entirely and their transfer to the minister of education. The second, a more moderate version, would maintain the Authority, but put its director-general under the minister of education's

direct control. Explaining their proposal, the seven Knesset members argue that radio and TV news coverage has often been unbalanced and has contained "harmful and negative material."

Since the government, the Knesset and the Authority itself are apparently powerless to act against this situation, the law must be amended, they contend. And from the opposite end of the political spectrum, a similar bill is expected to be tabled soon by Geula Cohen and Eliezer Shostak of the Likud.

The two Likudists claim that they have based their initiative on the British Broadcasting Authority Law, which governs the operations of Britain's BBC. The Shostak and Cohen draft bill provides, inter alia, that the Broadcasting Authority must ensure that radio and TV portray a broad spectrum of political views; the Authority must not broadcast material that offends "public morality or decency," or public sensibilities; and that the Authority must not broadcast material that could incite

either to crime or to violations of the public order.

The minister in charge of implementing the law, or the executive committee of the Broadcasting Authority would be obliged under the bill to prohibit the broadcasting of any programs that violate any of the above-mentioned precepts. The minister, moreover, would have the power to fire any employee of the Broadcasting Authority who has violated these precepts.

The two bills come at a time of mounting criticism from Knesset members broadcast on both radio and TV. Since the election of the present Knesset, some 20 motions for the agenda have been presented dealing with news reports, songs or films, that have been screened or broadcast. At the present time, the Knesset education committee is dealing with no less than eight motions for the agenda passed on to it by the plenary.

Partly, no doubt, as a

result of its present political difficulties (the weakness of the government is one of them), Israel may be dragging itself into a dangerously self-righteous and chauvinistic mood.

One of the main defenses against such an eventuality is the maintenance of Israel's traditional freedom of thought, speech and writing. However, the nation's leaders — perhaps unwittingly — are threatening this fundamental democratic asset. Rabin misses no opportunity to attack the press, accusing it of confusing the public and impairing relations between Israel and the U.S.

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SOCIAL-ECONOMIC POSITION OF JEWS 'NEEDN'T DECLINE'

DALLAS (JTA) —

A leading manpower expert has predicted here that American Jews should be able to maintain their above average position on the social-economic scale during the final quarter of the 20th century. But he also saw certain factors that could mitigate against this.

The forecast was made by Eli Ginzberg, Barton Hepburn professor of economics at Columbia University's Graduate School of Business, at the closing luncheon session of the American Jewish Committee's national executive council meeting.

Ginzberg, who is chairman of the National Commission for Manpower Policy, said that the prospects for a stable economy were good and that Jews would benefit from the continuing decline of religious discrimination.

"The only major threat that most Jews in the United States face is a soft American economy that is unable to provide jobs and earning opportunities for a sizable proportion of the population," he said.

He also listed several psychological factors that might have negative effects on the prosperity of American Jews. Among these, he said, was the "current and prospective oversupply of college-trained persons" which would "slow the progress of many young Jews now entering the labor force".

and the "rapid growth of the South and Southwest with their relatively sparse Jewish populations and the retardation of the rate of growth in the North where most Jews are concentrated."

Ginzberg specifically mentioned the Orthodox Jewish community as one "whose practices inhibit their occupational advancement because many shun secular colleges and are disinclined to have their women work."

At an earlier session, Yehuda Rosenman, director of the American Jewish Committee's communal affairs department, presented a report containing the findings and recommendations of a three-year study by the Committee's Colloquium on Jewish Education and Jewish Identity.

It called for a major overhauling of the system of Jewish education in the U.S. aimed at instilling a greater sense of Jewish identity among youth. Ro-

senman stressed the importance of continuing Jewish education at the junior and senior high school levels because the teen years were the crucial period in the development of identity patterns.

"Unless a student attends school for a number of hours above the usual time spent by the great majority of elementary school students, whether in yeshivot, congregational or Sunday schools, there is no independent effect on Jewish identity from school attendance," he said. The colloquium also recommended increased Jewish educational opportunities for college students.

In that connection, Rosenman noted that "while there were only three chairs of Jewish studies in the United States a few decades ago, the number of colleges and universities offering instruction in this area now number more than 300."

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A Jewish stronghold from the time of the great revolt against the Romans in 66-73 A.D. was discovered in the Golan Heights by Shemaria Gutman, an archeologist. The place is likely the ancient town of Gamla - a fortress mentioned by Joseph Flavius for its brave stand against the Roman army. When the town was overrun, defenders committed suicide. This is the synagogue of the town.

'Compelling first novel'

By BEVERLEY STERN

In a compelling first novel called *The Tetramachus Collection*, which refers to the highly secret Vatican files of World War II, Philippe van Rindt captures the attention of Jews and non-Jews alike. He impales the Roman Catholic Holy See with the sharp thrust of no less a weapon than self-knowledge.

In the *Tetramachus* files and memoranda lie damning facts: first, the complicity of the Pope and high-ranking prelates in Nazi programs of persecution; second, active involvement in helping known and wanted Nazi war criminals to escape; and third, the collusion with top German officials in the investment of war booty stripped from prisoners-of-war.

Writing in a spare, direct style, van Rindt traces the theft of these files from the ultra-tight security systems of the secret archives in the Court of Belvedere in Vatican City and its attempted recovery by a fascinating group of international intriguers.

Avoiding stereotypes, the author describes a conscience-stricken Polish Priest, Father Martin, who loathes the corporate world of Catholicism

which severs the Church from its commitments to faith, good works and justice.

Although fictionalized, the novel carries its own tragic sense of authenticity. Operation Spring Wind, the fictional name given to the roundup of about 13,000 French Jews on the nights of July 16 and July 17, is based on fact.

In the story, when the French ambassador to the Holy See cables Marshal Petain of France that the Vatican remains non-committal about French actions against Jews, again a parallel exists.

The pope's silence on Jewish deportations is well-known; that such omissions from the Vatican's public statements were tantamount to consent are also realized.

By fictionalizing other real events and personalities, such as the trial of the Hungarian cardinal, Mindzenty, alias Meyer-czuk, and the bankruptcy of international mutual fund investment firms whose former owners set up residence in the Caribbean, van Rindt makes his plots even more plausible.

Finally, the author corroborates only what has been suspected or alleged by many Jews all along. Although no actual proof has surfaced, he claims

that these special documents of collaboration actually do exist in the secret Vatican archives.

Little is actually known about the author who now lives in Toronto. The anonymity shrouding his identity is said to derive from the author's own involvement in espionage activities from the age of 17 to 24.

Now 26 years old, he, like the Alexander Players

of the book, has given up spying and gone straight. He allows no photographs and requests that his face be hidden in TV interviews.

Whether a clever promotion stunt in reverse or a legitimate desire to avoid personal publicity, the mystery of Philippe van Rindt himself is calculated to tantalize and cause as much speculation as the stuff of his novel.

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MONTREAL

COMMENT

Does Quebec meet criteria for statehood?

By HENRY SREBRNIK

If the history of the 20th century is to serve as any sort of indicator, then few reasonable people could argue with the statement that nationalism is an idea whose time has indeed come. A political theory that first sprang up in 18th century Europe, it has since spread across the globe. In 1945, 51 states signed the United Nations Charter; recently, Angola became its 146th member state.

What, exactly, is nationalism? "Briefly the doctrine holds that humanity is naturally divided into nations, which are known by certain characteristics which can be ascertained, and that the only legitimate type of government is national self-government," writes the eminent Anglo-Jewish theorist Elie Kedourie.

The election of a Parti Quebecois government in Quebec, dedicated, at some future date, to creating a sovereign state in the province, will increasingly focus political debate in Canada on whether Quebec indeed fulfills the criteria of nationhood, and — if it does — whether it has a right to break away from Canada. Among the not-disinterested participants in that controversy will be that province's substantial Jewish community.

Definitions of nationhood vary almost as much as do nations themselves, but they can in essence be divided into "materialistic" and "spiritual" categories. The former emphasize geography and climate, soil, natural economic units, and territorial cohesion; the latter are more concerned with ethnicity, culture, and "race." Thus, Stalin, writing from the perspective of Marxist theory in 1913, defined a nation as "an historically evolved stable community of language, territory, economic life and psychological make-up." The more idealistic French philosopher Ernest Renan in 1887, referring to the nation as "a soul, a spiritual principle," said it was the manifestation of a common will to live together and share the same destiny. (Indeed, he called it — Rene Levesque, take note! — "a daily pebiscite.")

To say nation is not to say state, though. Indeed, the theory of national self-determination historically evolved out of an effort by peoples — especially in the multi-national empires of pre-1914 Europe — to gain political independence. As the British political scientist Alfred Cobban has pointed out, self-determination was a means by which culturally distinct ethnic groups could become nation-states: "The definition of the nation, as the term is used, in the theory of self-determination, is essentially political. The nation is a community that is, or wishes to be, a state."

It would seem, in the light of the vast body of literature that has appeared on nationality and statehood in this century, that Quebec meets the essential criteria for independent statehood, certainly in terms of abstract principle. La nation Canadienne-française, imbued with a collective spirit to survive, and preserve its distinct ethnic and linguistic character within the definable geographical boundaries of Quebec, has an inalienable right to self-determination.

(Levesque himself has reminded Canadians that this country, along with 35 others, signed the Helsinki Declaration, in 1975, which says that, "by virtue of the principle of equal rights and self-determination of peoples, all peoples have the right to determine their internal and external political status without interference." Asked Levesque publicly, "Could Canada disregard

the document it signed?") Whether Quebec can, should, or will leave Confederation — these are all, of course, still distant questions. Premier Levesque has promised, at the very least, a referendum, and no doubt many other legal, constitutional, political and economic considerations might stay Quebec's desire for statehood. Nonetheless, should the province ever exercise its right to secede from Canada, Jews in Quebec would be faced with an inescapable dilemma — one they have run into many times before in their history.

It is no secret that most of the Jews fear an independent state in Quebec. Why this fear of Quebecois nationalism? Is it an historically ingrained antipathy to French Canadians? A pragmatic attachment to the "winning side" — economically and politically — in Canada? Perhaps the result of the Jews' desire for upward social mobility? Or just simply anti-French racism, and a laziness towards learning the French language?

I would submit that, while, on the surface, some of these factors might play a part in their animosity, Jewish (and other ethnic group) fears of a sovereign Quebec are based on other factors — factors, indeed, ingrained in that very political philosophy of nationalism which is being used by the PQ as its justification for Quebec statehood.



Quebec Premier Rene Levesque (Gadi Hoz photo)

Nationalism has always been a two-edged sword: initially, it grew out of democratic, revolutionary doctrines, affirming the right of peoples to choose their own destiny. "The transposition to a collective plane of the ideas of liberty and equality," notes French sociologist Maurice Duverger. Thus, Jean-Jacques Rousseau, the great 18th-century French philosopher and precursor of the French Revolution, talked of a "general will" which, in a national state, would embody and exemplify the highest virtues of patriotism and freedom. Other 19th century nationalists, like Garibaldi in Italy and Kossuth in Hungary, were

also liberal democrats. But often, especially in this century, the development of nationalistic ideologies has led to xenophobia and intolerance — of the foreigner, the outsider, or the "alien enemy" within. This reached its apex in fascist theories of "volk" and race.

While Jews have, of course, preferred the first notion as opposed to the second, it is nonetheless an historical fact that, in unilingual, monolithic nation-states, Jewish privileges (but also restrictions) were abolished, along with all other special rights. As Hannah Arendt writes, referring to the course of 19th century

European developments: "The nation within the nation could no longer be tolerated." All forms of special liberties, autonomous communal self-government, and corporatist rights, usually came to an end.

Hence the fear that, in a Quebec where even under Bourassa's Liberals, the ethnic groups saw their language rights, educational system, autonomous welfare and charity networks, come increasingly under attack, the PQ might eliminate all their acquired rights in these areas.

In the minds of Quebec Jews — whether justifiably or not — a "red danger alert" comes on when confronting the prospect of independence, a signal stemming from long historical memories of Jewish difficulties in very "rigid" nations (such as Spain, Poland, Romania, Russia) where an official brand of religio-cul-

tural "organic" nationalism (usually Catholic or Orthodox-inspired) made for those outside the prevailing, sanctioned framework. Even in France, supposedly a secular state after 1870, becoming a French citizen was of a very different order from becoming "truly" part of "French civilization" — this latter condition could only be achieved slowly, through the generations, and required assimilation and integration into the cultural norms of the society, not merely acculturation and knowledge of the language. And, despite attempts at safeguarding Jewish and other minority rights at Versailles in 1919, all this was true in spades for the successor states in Eastern Europe, after the collapse of Austria and Russia.

Jews have in this century preferred to live in "non-national" or at least

multi-national pluralistic states — countries where "civil society" and a liberal social-contract theory of individualism prevails. This is why they have gravitated so overwhelmingly to the U.S., even apart from economic considerations. For there, citizenship — the waving of a flag and allegiance to a constitution — was entirely secular and divorced from any concept of religious or cultural nationality.

Hence, also, Jews across Canada have in this past decade reacted favorably to federal government attempts at fostering Canadian self-awareness: precisely because it was an amalgam of identities, and no longer an attempt to impose "British overseas" (the maple leaf flag is completely a "territorial" symbol, and Canadian citizenship increasingly less tied to the British crown, as opposed

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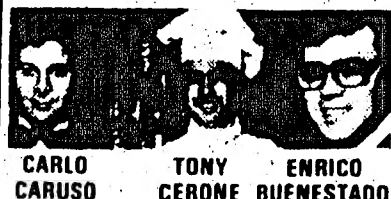
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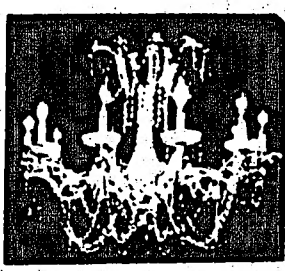
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MONTREAL

Doors wide for minorities, says only Jewish PQ candidate

By JANICE ARNOLD

MONTREAL — The time has come for Quebec's Jews to "get on the bandwagon," believes Paul Unterberg, the only Jewish candidate ever fielded by the Parti Quebecois, the same bandwagon he joined seven years ago when it was only a fledgling political force.

"The horse the Jewish community, and all anglophones, have been riding is dying of gangrene," he continued in reference to the Liberal party. "The doors are wide open now for participation from the minorities."

Unterberg became a member of the PQ in 1969; less than a year after it was formed. He soon became the author of a small paperback, *Le Quebec aux Quebecois*, which is partially autobiographical. In the 1970 provincial elections, he ran unsuccessfully in the riding of Darcy McGee, where he was president



of the PQ association in that area as well as the larger association for the whole of Montreal west.

He was elected advisor to the executive of the PQ in Fabre riding in Laval in November, 1972, where he ran again, unsuccessfully in the 1973 election.

In the last election, he was the PQ candidate in St. Laurent, defeated by former social affairs minister Claude Forget.

A 41-year-old lawyer, Unterberg was born in Vienna, the son of Sigmund Unterberg, a former executive treasurer of Canadian Jewish Congress, and emigrated to Quebec at the age of five, at the outset of World War II.

He describes the turning point in his life as the time when his parents decided that "if he is to live in Quebec he should speak French." At the age of 11, after attending an English school, living in the predominantly English-speaking district of Notre-Dame-de-Grace and using his mother tongue,

German, at home, he was sent to a summer camp where only French was spoken. Returning the following three summers, Unterberg looks back on this time as when he made his "debut" as a Quebecois.

He is not an easy man to understand. He does not soft-pedal independence, but rather sees it as beneficial to the rest of Canada as well as Quebec. He is possessed of a fierce loyalty to Quebec and its majority's language while retaining his Jewishness. It was he who in 1970 proposed that after independence, all government funds to non-French schools should be stopped.

His theory put simply is that there are Quebecois — those who feel they are part of Quebec regardless of their origin — and "visitors," those who live here but do not feel they belong.

"All French Canadians are not necessarily Quebecois and all Quebecers are not necessarily French Canadian. By origin, I am neither Canadian nor French; and yet I am Quebecois and I am proud. I dare to say that it is better to be patriotic in one's adopted country than to be born here and as some do... betray one's heritage."

Jews, he feels, have been the "scapegoats" of "the English," and if they are wise now they should support the PQ government and its goals.

"The Jewish community is not so much afraid of separatism as it is of change. If Quebec was independent and there was a party wanting to go back into Confederation, the Jews would not support it."

Unterberg pointed to the parallels between Quebec and Israel — Israel starting with only 600,000 inhabitants in 1947, few industries but enough idealistic young people with a variety of languages spoken among them.

"Today, Israel has 2,500,000 inhabitants, the highest standard of living in the Middle East, many modern industries... and one national language, Hebrew, used by the whole nation."

The Parti Quebecois, Unterberg said, is not racist, it does not judge people by their race or religion, and some Jews, the French-speaking Sephardim, are beginning to realize this as seen by the substantial support they gave the PQ.

Quebec, statehood

Cont'd from Page 26

to the old days of the Union Jack and God Save the King).

"But if the dominion of Canada has, to Jews, been a non-national state like the U.S., or perhaps a multi-national one like the old Austro-Hungarian crown, then Quebec — with its long, inward-looking nationalist past, its Catholic-corporatist ideologies of previous decades, its almost "one big family" sense of ethnic nationality (which even Frenchmen, not to mention Moroccan Jews, find almost impossible to penetrate, fluency in French notwithstanding) — has represented to Jews a nation very much like the European ones they left decades ago.

The American historian Hans Kohn has noted that, in Eastern Europe, "the awakening of the peoples released collective passions which became in the century after 1848 the most potent factor in a rousing hatreds and fomenting wars." It was precisely to avoid these nationalistic conflicts — where they often fell afoul of the competing claims of Poles and Ukrainians, Germans and Hungarians, Russians and Lithuanians, and all other manner of hammers and anvils — that Jews came to North America. And they have long historical memories.

To Quebec's Jews, the fleur-de-lis flag, with its connotations of Catholicism and traditionalism, has often in the past been a forbidding symbol. For Jews, fear of an independent Quebec has not been a question of "picking sides" between English and French, between competing languages and "founding nations" in Canada; it has, rather, been seen as a deeper choice: being part of a relatively benevolent if somewhat indifferent "non-national" dominion, or living in a monolithic French-Canadian nation-state that might look with some suspicion at — and certainly make much greater demands on — the Jews.

The Jews in Quebec are, at present, a "third solitude": how they relate to political events in the province in the weeks and months to come, only time can tell.

Henry Srebnik is a political science professor at Dawson College in Montreal, and a freelance journalist.

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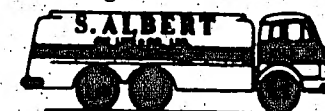
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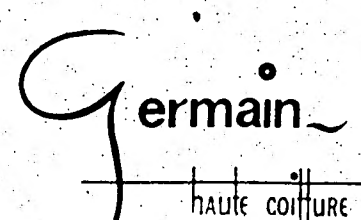
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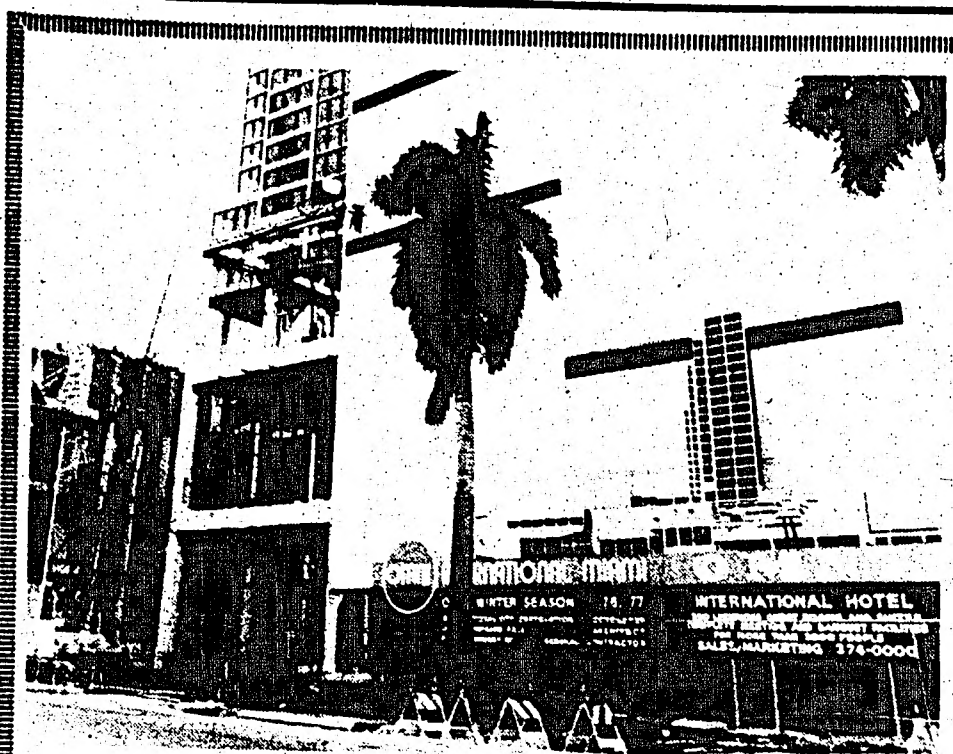
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Travel



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New attractions offer much to Florida visitor

TALLAHASSEE — Imagination and flair dominate the scene as Florida presents a panorama of refreshingly new attractions for 1977. Man and his environment is the main entertainment theme as more and more attractions provide a combination of education and amusement to captivate visitors.

Storming into the entertainment arena in Central Florida is Hurricane World, about two miles east of Orlando.

Highlights of the \$5-million, 20-acre complex, scheduled to open in early 1977, are the tropical storm testing facility, a mini-theatre for hurricane films, a museum and what is billed as the scariest ride yet designed by man: an aerial hurricane ride called the "Eye."

Wet 'N' Wild, another soon-to-be attraction in the area, offers the thrills and pleasures of more calming recreational waters. Situated approximately three miles from Sea World and 10 miles from Walt Disney World, the water-themed park features a two-acre Surf Lagoon, a Canadian Water Caper playground and an 80-foot-diameter Teenage Puddle Jumper Pool. Wet 'N' Wild's welcome mat will be out March 1977.

For those interested in a mystical environment, Orlando's new Mystery Fun House offers an experience where the unexpected is expected. Mystery Fun House combines fact, fiction and fantasy in a 10-room mansion filled with exotic, occult collections.

Situated between Orlando and Kissimmee, Gatorland Zoo soon will provide another haven for the Florida alligator. A 1,600-foot swamp walk allows guests to experience a true Florida swamp atmosphere while viewing the gators. A small animal petting zoo and an arena for alligator wrestling and snake shows are on the

drawing board. Expected completion is mid-'77.

Showman and naturalist Ross Allen has moved his reptilian complex from Silver Springs to Sarasota Jungle Gardens, and will launch a new Fort Myers attraction, Ross Allen's Wildlife Park, Jan. 1. The eight-acre park, located at the Shell Factory, includes displays of animals in the new "uncaged" concept, shows with trained birds and demonstrations with alligators and very large snakes. Shutterbugs will appreciate the tropical birds in their natural habitat.

Eastward in neighboring Everglades, the new Pahokee Observation Tower perches atop 30-foot-high Hoover Dike and gives the ecologist in all of us a splendid view of Lake Okeechobee and the adjacent agricultural area. A walk-up, the tower is the only overlook facility on the lake.

Visitors to the state's Tropical Coast at West Palm Beach will have a new \$2-million park to play in. Lion Country Safari Amusement Park,

with 15 wild rides, has a Dec. 15, 1976, operational opening date.

At Miami's Planet Ocean, an entertainment/research facility, viewers are introduced to the wondrous environment of the ever-changing seas.

Jerusalem selected as site for first crafts; jewelry fair

By DANIEL SAVILLE

JERUSALEM — Jerusalem has been selected as the natural site for a new international event — the Jewelry and Arts and Crafts Fair — which will be held at the Hilton Hotel here from March 6-12, 1977.

It is being sponsored in response to requests from importers the world over for a centralized market display of Israel's jewelry and arts and crafts products.

Presented at the fair will be gold and silver jewelry, costume and fashion jewelry, as well as precious and semi-precious stones.

For the first time, displayed by the overseas buyers, will be a wide array of giftware and decorative accessories: olive products and mother-of-pearl items for Jewish as well as other markets; ceramics and porcelain; batiks and a fine display of replica, hand-painted and cockled glass for which Israel has already gained world-wide repute.

In addition, there will be an unusual array of numerous kinds of original arts and crafts of the many countries from which Israel's citizens are drawn.

Israel has emerged as one of the world's best in the export of diamonds.

Until 1960, Antwerp was the top polished gem producer but Israel has now emerged as number one and gem exports are now Israel's main industrial export. The last year's figure of \$548 million far exceeding its exports of

citrus fruit which reached only \$176 million. Israel's Diamond Exchange President Moshe Schnitzer is confident that within the coming three years diamond exports from Israel will top the one-billion dollar mark.

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Travel

Study of fish farming may stimulate industry

By ANDREW RESNICK

EILAT — Man's ever increasing need for food demands a continuing search for new natural resources to produce this precious commodity.

On the shores of the Red Sea, a few miles south of Eilat, is the mariculture laboratory of the Israel Oceanographic and Limnological Research Institute (IOLR).

There, on a site cluttered with hoses and pipes, ponds and reservoirs, basic research takes place on the biological and technological problems whose solutions will turn the Red Sea into a major source of protein, commerce and foreign currency.

Visitors to the coral reefs on the Red Sea are always impressed by the wide variety of fish and other animals which seem so abundant. For the marine ecologist, the Red Sea is indeed a treasurehouse of species unique to this area.

However, the rapid dropoff to mid-oceanic depths means that the water is very poor in plankton and other minute marine life needed to sustain large fish populations, such as are found in the North Atlantic. There is no major fishing industry operated out of Eilat as there is in the Mediterranean Sea.

Presently, the IOLR is developing two methods for cultivating salt-water fish. Based on past success with fresh and brackish-water fish in the Galilee, it has dug fish ponds on the beach and kept them supplied with a continuous flow of fresh sea water.

The "second method, and probably the more practical one, as beach sand is not particularly well adapted for retaining water, is to build sea-cages. This technique has a long history in the Far East and essentially involves putting the fish in some sort of net or cage, suspending the apparatus from a raft floating in the ocean.

The ocean waters remove the natural wastes and the cage both protects the fish from predators and allows them to be harvested with ease by merely lifting the cage out of the water.

At the moment, the Institute maintains two hand-made rafts in a sheltered cove on the Sinai coast. With the designing of a raft able to withstand the fierce winter storms, large areas of the coast could become fish farms, providing income to support new settlements in a region strikingly lacking in resources.

There is no magic in growing a big fish. But in Israel the high cost of meat and meat by-products, which are the usual protein components in fish food in other countries, may result in beautiful fish whose market price will not recoup the original

cost of the food they were fed.

Thus, IOLR is experimenting with soy and algae as protein sources. Progress in this area would certainly hold promise for other developing nations.

The Mediterranean housewife knows her fish and is very reluctant to try something new or strange looking. So researchers are concentrating for the time being on the Denise (Sparus Aurata), a high-quality fish recognized and in demand throughout the region.

Andrew Resnick, a former Torontonian, is a volunteer at the IOLR.



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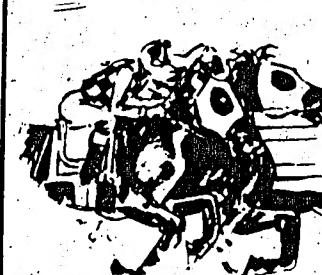


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Classified Ads

Literary
furore
in BritainBy MAURICE
SAMUELSON

LONDON (JTA) — A literary furore has broken out here over a biography of Unity Mitford, a glamorous member of a British aristocratic family who was one of Hitler's most ardent admirers.

After failing to suppress the book, which brings out the late Miss Mitford's hatred of Jews, members and friends of her family have launched bitter personal attacks on its author, David Pryce-Jones, and its Jewish publisher, Lord Weidenfeld. (Pryce-Jones is half-Jewish.)

Leading the assault is one of Unity Mitford's sisters, Lady Diana Mosley, wife of Sir Oswald Mosley, former head of the British Union of Fascists.

Reviewing the biography, Lady Mosley calls it a grotesque caricature and accuses the author of compiling it from tittle-tattle because the family denied him access to private papers.

The emotion of Lady Mosley and her relatives is partly attributable to the manner of Unity's death — she shot herself in Munich on the day Britain declared war on Germany in 1939. Her suicide attempt failed and she lived on until three years after the war before dying of her wounds at the age of 34.

Pryce-Jones said that he could not remember a "more disgusting" wave of abuse against an author than that which he had encountered over the Mitford book. Asked why he thought Lady Mosley and others had tried to suppress it he answered simply: "Guilt."

Anti-Semitism had been fairly prevalent among the British upper classes before the war inasmuch as they felt under threat and it was preferable to back Hitler rather than Stalin.

His book re-examines Miss Mitford wrote to Julius Streicher's Der Sturmer. "I hate all Jews. I want everybody to know I am a Jew-hater."

On the outcome of the German take-over of Austria, a number of Jews were forced to drift down the Danube without food or money for weeks. Her comment was: "That's the way to treat them. I wish we could do that in England to our Jews."

But her sister, Lady Mosley, replies that such statements before the war broke out were on a par with harmless reactions like "I loathe Americans" or "the only good German is a dead German."

It is left to another reviewer to point out the close personal links of Lady Mosley and her husband with the Nazi leadership.

Indeed, it was the wife of Goebbels who helped to arrange her secret marriage to Mosley in Germany in 1936. She was later interned in June 1940 and, like Mosley, not released until late in 1943.

The attack on Lord Weidenfeld is also made in the Spectator. Its author is Lord Lambton, a high-born Conservative peer, who quit Edward Heath's government nearly five years ago after scandalous revelations about his private life.

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\$575,000

Are you the discriminating person with money to back your taste for luxury? For you we have the ultimate in living. One acre of beautifully landscaped property in a choice location — indoor pool, tennis court — this estate has everything — 6 bedrooms — 10 baths — 7000 sq. ft. — country kitchen. Elise Kalles, 226-9440. R

Superb Georgian Residence
\$395,000
Impressive dimensions with no sign of compromise in quality! Beautiful floors — grand size entertaining rooms — high ceilings — are but a few of the artistic details being offered. For the exceptional family searching grandeur yet functionality. Lee Landsberg, 226-9440. R

Lower Village
\$123,000. Walk to village shopping from this 3 story captivating charmer; sunny living room with open fireplace & lovely dining room lead to cosy den. 3 good bedrooms plus large 3rd floor studio bedroom. Bernice Kellman 789-7351. R

Canada Permanent Trust
Realtor

Private Sale
Almore Avenue
\$109,000 — Bathurst-Wilson large 3 bedroom ranch bungalow. Panelled den, finished basement apartment, 3 baths, central air conditioning, air conditioning, double drive. Close to Church, Park and Beth David synagogues, schools and TTC. Owner has bought. 449-0681. R

Connoisseur's Contemporary
3 Level Home
\$239,000
The marriage of brick, woods, capes of glass makes this home an incomparable showplace. Master suite augmented by a free form stairway leading to a private hideaway. 5 bedrooms, sunken marble baths — designed for a fun-filled family with a flair for hospitality and something very special. Leni Brown, 226-9440. R

Bridle Path \$1,000,000
Spectacular reception hall to the most magnificent mansion. It is our privilege to present 12 of the most fabulous rooms — impossible to describe! If you can afford "the" opulent decor, entertain lavishly and not worry about the cost, call for details — Frances Alter 226-9440. R

Splendor Revisited
Lower Forest Hill Village
This superb Georgian residence is a home of impressive dimension with no sign of compromise in quality. Beautiful floors — splendid wainscoting intricately decorated high ceilings, beautifully carved — are but a few of the artistic details you will find in this architectural masterpiece. This offering is for the exceptional family searching to recapture yesterday's grandeur at a fraction of the cost. Elaine Harris, 226-9440. R

Bayview-York Mills
Indoor Pool — Ravine Lot
Reduced to \$379,000. 2 story home reminiscent of a Spanish Villa in this prestigious area, beautiful grand size room. Joyce Dean, 226-9440. R

A Most Unique Home!
Reduced to \$395,000. 2 story workmanship and construction makes this home irreplaceable at this price. \$219,000. Lou Eisenberg 226-9440. R

Elegant Ranch Bungalow
On Firestone
\$189,000
Charming home on 1/2 acre beautifully landscaped lot. Large formal living/dining room designed for gracious living and entertaining. Family room must be seen to be appreciated. Bea Estrin 226-9440. R

Sophisticated and Elegant
On Firestone
\$395,000
The quality of this 2 story Georgian is best depicted by the exquisite taste shown throughout — privacy & flexibility for varying family needs — 5-6 bedrooms — swimming pool — sauna, impressive entry hall, hand-some circular staircase leading to lower walkout level, an indescribable fabulous master suite — all a perfect blend of taste, quality and ease of maintenance. Elise Kalles 226-9440. R

Harvey Kalles
Realtor

TAL-AM
Bathurst-Manor
Super Value!
Outstanding stone front, 3-4 king size bedrooms, 3 piece ensuite and main floor powder room, ultra gourmet kitchen, family room, walk-out to 160 ft. lot, finished basement, 2 car garage. Shows superbly! Newly Sprung 223-2110 or 633-3115. R

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HOUSES FOR SALE

the Permanent
Finnch-Wilmetton
\$94,500. Steps to synagogue and shopping, picture pretty bungalow on 155 ft lot, 3-5 bedrooms. Hanover kitchen. Self contained lower level. Luxurious extras. Natalie Schacter 481-3443 or 486-8724. R

Forest Hill Village
Georgian
\$169,900. Delightful and charming. Spacious principal rooms, main floor library, sunny eat-in kitchen, 4 bedrooms, maid's quarters, unique master suite has panelled study, walkout from family room to pool sized lot. Central air, numerous extras. Natalie Schacter 481-3443 or 486-8724. R

Forest Hill — Reduced!
Definitely best buy! Excellent centre hall family home with gracious large rooms, 4 bedrooms, 4 bathrooms, main floor den with walk-out to sunporch and lovely garden. Tastefully decorated and in immaculate condition! Walk to synagogue, parochial and public schools. View with Sylvia Stransman or Ethel Goldman 789-7351. R

Betty Ann Drive
Now reduced to \$116,500! Value plus luxury, convenience & loads of space: 8 room luxury side split, spacious living & dining rooms, walk-out family room, double garage, central air, beautiful garden. Bernice Kellman 789-7351. R

Lower Village
\$123,000. Walk to village shopping from this 3 story captivating charmer; sunny living room with open fireplace & lovely dining room lead to cosy den. 3 good bedrooms plus large 3rd floor studio bedroom. Bernice Kellman 789-7351. R

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Realtor

HOUSES FOR SALE

Private — 66 Artreva Drive
Open House Sat. & Sun. 2 — 5
Reduced \$20,000, only \$118,900. Bathurst Manor, luxurious split level, 3 bedrooms, could be 4, master ensuite, entertaining sized living and dining, panelled family room, 28-seat rec room, wet bar, expensive extras. Vendor bought, open to offers. 636-7912. R

Realty-One
Ltd. Realtor

Leslie-York Mills
Dramatically Reduced
\$149,500. All offers presented on this outstanding colonial style super-size 5 bedroom family home located in the sought-after Denlow Estates area, features king size principal rooms, main family room, large master suite with dressing room, 3 baths, finished basement, newly decorated in condition. Mr. Fisher, 789-3473. R

Bathurst-Eglinton
Just Listed!
A gracious centre hall home featuring 3 generous bedrooms, 3 updated baths, a modern eat-in kitchen, 21-foot living room with open fireplace. Richly paneled finished lower level. And much more. Anxious to sell. Let's make a deal. Mrs. Asher 789-3473. R

Henderson & John \$154,000
This custom built split is designed for entertaining and family living, and has an impressive entrance, family room, den or fourth bedroom, sauna, central air, and servants quarters. To view, call Miriam Sherman 226-9666. Alex Mills & Associates Ltd. Realtor

Bathurst-Rockford
Spacious bungalow 4 bedrooms, huge finished kitchen, family sized L-shaped living and dining room, double driveway, central air, completely broadloomed, within walking distance to Eitz Chaim, TTC, shopping, schools, \$125,000. Private Sale. 488-1153 or 669-8230. 17

Bathurst-Finch
Luxury Forest Hills 3 bdrm. condominium, large living and dining room, large kitchen, air-conditioned. Mary Katz, 636-5200. R

Bathurst-Manor, \$89,800
6 room split level, beautifully decorated bungalow, 2 full baths, attached garage, massive lot, steps to all facilities. Helen Gurevitch, 636-5200. R

Bathurst-Steeles
6 room bungalow, attached garage, 2 baths, finished basement, central air, dishwasher, move-in condition, only \$69,900. Sheila Ender, 636-5200. R

Lil Rush R.E. Ltd.
Realtor

Ellison Ave.
Open Sun 2-4 P.M.
S. of Sheppard, West of Bathurst, 4 bedroom 2 story, central air, 2 bedrooms, double garage. \$129,900.00. Evelyn Pollock, 633-7777. R

Aspenwood Dr.
Open Sun 2-5 P.M.
East of Leslie-Steeles. Only a few left. Trilevel 2 story, 4 bedrooms, 2 full bathrooms. From \$118,000.00 up. Central air-conditioning, double garage. Ida Weisfeld, 633-7777. R

1 Spire Hillway, Unit 90
Open House Sun 2-4 P.M.
Don Mills-Steeles, Chimes Hill. End Unit 7 room tri-level in excellent condition, 9 1/2 mte. Immediate possession. Lynda Stoneman, 633-7777. R

Bathurst-Drewry
7 Room Backsplit
4 bedroom backsplit. Double garage. Central air-conditioned. Thousands in extras! Owners have bought! Call Clare Kane, 633-7777. R

54 Artreva Dr.
Open House Sun 2-4 P.M.
Bathurst Manor off Maxwell, 3 bedroom split level. Family size paneled den & rec. room. Central air. Broadloom throughout. Garage. Mrs. Dennis, 633-7777. R

Bayview-Thornhill
Detached Backsplit
4 bedrooms. Asking \$90,900. Ultra modern kitchen. Large family room. Professionally finished basement, Spanish decor, wet bar, Agnes Bell, 633-7777. R

Rose Herb Ltd. Realtor

HELEN RUTH SOLNIK & RYBAK
REAL ESTATE LTD.

Forest Hill Village
\$110,000
Beautiful 4 bedroom, large kitchen, paneled rec room, 3 baths, broadloom, drapes, appliances, central air. Call Helen Arbus 789-7351. R

Bathurst-Sheppard
Noting Completion
A contemporary 2 story residence. Main floor laundry room, powder room and outstanding family room accented with brick fireplace. Master has excellent closet with full bath ensuite. 3 other bedrooms on 2nd. Walkout basement, paneled and wet bar. Luxurious features — central vacuum, oak stairs, ceramic tiles. Super location. Michelle Levy, 789-4325. R

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